The Pastor

DECEMBER, 1955

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

DECEMBER,

• VOLUM

• NUMBI

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Member:
ASSOCIATED CHURCH PRESS

THE COVER: A drawing made for THE PASTOR by J. Burnard Wiley, Nashville, Tennessee. See "Letter From a British Pastor," by John C. Bowmer, page 9, and "After the Candles Burn Out," by Louise Panigot, page 25.

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THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, T The Methodist Publishing House. Address all communications to 810 Broadway, Nashville subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail M Nashville, Tenn.

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Your Right to Say It

RTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

l the Vital Artery

Thank you very much for your ial, "A Sickness in the Church," ober issue of THE PASTOR. ot read all the books written by . S. Ferré but what I have read roughly enjoyed and profited by. e, along with many modern day s, is in grave danger of pervert- uth by not letting God's Word ery Word of God. However, I ar him unless he became more I believe him to be today. nmittee was definitely wrong in Dr. Ferré's lectures. You have ell your point and I hope you read thoroughly by the critics. ched the vital artery when you r leaders are afraid." The timid- esitancy of our leaders to speak and concretely relative to vital paralyzing our whole church. rs, unfounded, are spreading like l disease. re followers, not leaders. They the pulse of the people and en they speak and act. This has m mechanical—and empty—and —and uninteresting. for a penetrating and shockingly editorial. Thanks for a brave t makes me mad and glad al-

JAMES M. COPELAND
Street Methodist Church
S. C.

Light

I greatly appreciate your edi- the sickness of the church. . . . ate journalism—a high light in a .

s to me that we have become so in organization that we have lowed up by it. It's not that the on is bad. We need all of it we n. But it's that we are blinded by l by it, fettered by it—so much e have to guard it against the ause of the nature of our blind-

t the Light shines in the dark- that there are those who are venture (like Nels Ferré), is the has ever bound men in remnant saved the world when salvation d. . . .

ARTHUR H. JONES, JR.
ethodist Church
ooga, Tenn.

ache?

I was much disturbed by the rts concerning the cancellation rré's lectures. . . . Having been an admirer of Dr. Ferré's lecture materials and writings, it seemed that there was something deeper under the surface than the excuses reporter in the press. . . .

Your editorial ha cleared up my confusion and I am in complete and hearty agreement with your ideas on this matter. We are not duty bound to agree with all or any of Dr. Ferré's ideas, but it remains that few of his critics (as I have heard of them) have the quality of expressing their Christian evangelistic fervor as does Dr. Ferré. The sickness in the church may well be a headache.

ROLAND E. DARROW
First Methodist Church
Monticello, Ark.

Disagrees with Editorial

EDITOR: Your editorial . . . does not express the sentiment of most Methodists. Much of what you say, if carried to its logical conclusion, would work havoc in any Christian church. The executive committee of the Lake Junaluska trustees did make a mistake, but it was in inviting Dr. Ferré at all. . . .

I believe you will agree with me that much of the tolerance today springs from indifference or uncertainty of belief. I am convinced that much so-called open-mindedness is merely empty-mindedness, and much so-called broadmindedness is merely shallow-mindedness. Supposing the great leaders of the church at the councils of Nicaea and Chalcedon had accepted the type of tolerance many are advocating today. It would be sad to contemplate the result of the heresy and teaching some advocated. The issue has never been—and it is not in this case—the right to believe what one pleases, but the right to propagate some beliefs under the cover of Christianity, and some of the theories suggested as possible theories by Dr. Ferré concerning Jesus are theories that only a militant atheist or infidel would conjure up.

I am sure that Dr. Ferré does not believe some of these theories, but one can set forth such theories in a nonchalant way, a "there they are, take your pick" way, so as to do irreparable damage to the faith of others. This seems to be Dr. Ferré's way. . . .

The trustees were not attempting to curb freedom of thought such as you suggest, nor Dr. Ferré's right to be heard. . . . When the executive committee learned Dr. Ferré's teaching I am sure they weighed the consequences of his coming and made their decision accordingly. If they were influenced or "pressured" as you state, it was because someone cared enough for truth to do something.

Some have not swallowed the cheap line of tolerance advocated today. To charge them with ulterior motives, and those who joined them with being incompetent churchmen, is simply to use cheap argument. . . .

It is true that Methodism does have a heritage of "think and let think," but let's put away this childish notion that Wesley intended such charitableness to be a cover for propagating dissenting doctrines or un-Scriptural and anti-Christian views. I wonder how long Wesley would have tolerated some of Dr. Ferré's theories?

No, I disagree with you concerning sickness in the church. It is a healthy sign when men dare to take their stand and make decisions for the best interests of all concerned; when men dare to state that teachings and beliefs do matter, and that they are concerned for the "faith once delivered to the saints."

VERNON F. CALE
the Methodist Church
Barrackville—Monumental, W. Va.

Most Un-Methodist

EDITOR: Three cheers for your editorial "A Sickness in the Church" . . . . It expresses eloquently my sentiments in the Ferré controversy. You put the finger on a most un-Methodist tendency.

I am glad to have the additional facts your editorial presents. Nothing I had read previously on the controversy brought out the fact that Methodist Information was refused authority to release a statement on the action of the trustees of the Assembly. This puts their action in greater shadow.

You are rendering a great service for The Methodist Church.

CLAUDE W. JOHNSON
Coffeeville Methodist Church
Coffeeville, Miss.

They Avoid the Frontiers

EDITOR: More than once I have had cause to thank God for THE PASTOR and its voice in our church. Today it happened again, and I felt I had to write to you and express appreciation for your honest facing of the facts on the Ferré-Junaluska incident. Your editorial gets to the heart of the matter.

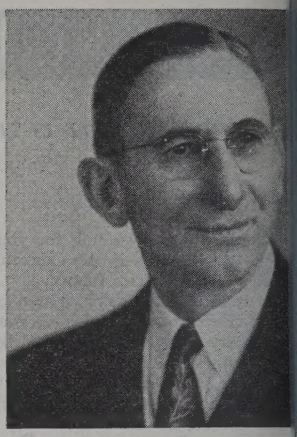
It seems to me that ever since Stanley High said we had a pink fringe . . . that our leaders have been pulling back from the frontiers in a way that would shame our fathers. Let us have more *advance* living and working and preaching. Life on the frontier is not always easy, but you know you are getting somewhere. Our people are more ready to face controversial issues than many of our leaders are, I believe.

About Ferré—I have seen him in action with some of his opposition and I have never seen or heard a more Christian person. I look forward to his new books with enthusiasm and I hope that the "Junaluska Series" is published so that we may be informed as to what all the flame and fury is about! . . .

SAMUEL A. STANLEY, JR.
McKendree Methodist Church
Norfolk, Va.

(Continued on page 48)

More New Churches Are Needed



Growth of our cities, shift of population to new areas, and rapid increase in birth rate—these factors together present an unprecedented need for more churches.

By RUFUS C. BAKER

AMERICAN METHODISM is confronted today with one of the greatest evangelistic opportunities in its history. The nearest approach to the present opportunity and challenge was the period of the expansion of the western frontier in the early years of the nineteenth century.

A large percentage of the people in the United States change their places of residence each year. A preponderance of these are moving into our rapidly growing cities and industrial areas. Thousands of families are locating in new residential areas, most of which are without churches or church facilities of any kind.

Methodism has its full proportion of communicants and adherents in these unchurched communities and has an obligation to minister to its own. It also has the traditional obligation to seek out and lead to Christ, and into the fellowship of the church, the unchurched and the unconverted in these communities.

A part of this population shift is to new geographical areas. The present movement is to the West and South. According to the best authorities, this shift is likely to be accelerated in the years ahead. California is expected to exceed the population of New York by 1965. This trend does not mean that the present population centers are going to fall behind. Their growth is expected to remain near the national average.

Rapid Population Growth

The population growth of the nation is far surpassing all expectation. In recent years population growth has exceeded the Bureau of Census estimates —which are projected 10 years ahead. According to these calculations the population of the United States will increase 14 9 per cent in the next decade —from this year's estimated population of 164,138,000 to 188,593,000 by 1965.

The increase in the birth rate has mounted steadily since World War II. Births now exceed four million a year. In 1946 there were 553,000 more children born than in 1945. In 1947 there were 411,000 more than in 1946. These children are already crowding to capacity our church-school facilities.

This growth of our cities, shift of population to new geographical areas, and mounting increase in birth rate presents an unprecedented challenge to the church.

American business is taking this into account in its planning for the future. Dispersion of business and industry is the present trend. It is good security strategy as well as good sense. New "shopping centers" are becoming the accepted thing in business expansion. Branch stores and branch banks are now an accepted policy. Some downtown commercial establishments are, in fact, being compelled to put in branch stores in order to hold their trade and expand their business.

Church extension should follow the same strategy. The church can be no less astute in its planning for the future than business.

New Strategy Needed

The magnitude of the task and new and changed conditions call for a new church extension strategy. The bishops and district superintendents have their responsibility now as in the past. The wisdom, guidance, and financial assistance of the Section of Church Extension of the Division of National Missions is needed now as always.

City church extension societies are made for such a day as this. The magnitude of the task, however, calls for conference and district church extension societies as well. Programs must veloped and financed on the loc

There is yet another resource date has scarcely been tapped. to the strong and growing churches in our cities. They h yet sensed the sponsorship o nities which the present situatio sent. The answer is not bigger a ter churches, with great st workers. Size invariably rea point of diminishing retur churches as well as in industry.

The church that fails to see an the missionary opportunity at i is in grave danger of dying of Every Methodist church in a g community, with a members 1,500 or more members, should immediately to interest itself organization and sponsorship of church.

This holds true for the coun town as well as the large city. I growing smaller communities, t tor of "First Church" can be es helpful. That is, he can if he wi he should. If we pastors beco sessed by visions of bigness—big berships, big edifices, big salari big staffs—and have no vision sionary spirit, we will hinder th ress of the Kingdom.

I know of a conference th chased a building site in a city thousand people and sent a ve able young man to organize an a new church. Imagine his chag disappointment when he discov must not only do his job with co-operation and active suppor pastor of "First Church," bu carry on in face of the active op of this pastor.

Some pastors need to go "mourner's bench" and pray un are able to put the interests Kingdom ahead of personal am

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RUFUS C. BAKER *is pastor of the First Methodist Church, Fort Collins, Colo.*

t this with what was done by
n another growing community.
h led off in the sponsorship
ization of two churches, one
r the other.
r minister in a growing col-
munity—serving a church of
n two thousand members—
e need for a city-wide strategy
dism. He led his official board
up a committee to make a
study of the situation and
recommendations for future
n the agenda of that commit-
he question of a student cen-
esley Foundation work, a new
e, a new church sanctuary, and
orship of a new church in one
wing areas of the city.

a New Church

sponsorship programs are a
Methodism. The fastest grow-
estant denomination in the
tates is registering much of its
hrough a studied adoption of
sponsorship plan. One denom-
a certain city has shown phe-
growth in the past ten years
the use of this plan. They
ch church in the city, upon
a membership of 1,200, to plan
ely for the sponsorship of an-
urch.

lism needs to bring its connec-
down to the local level. B. P.
and W. V. Middleton are cor-
en they say, "Cooperation,
and financial support of adja-
rches are imperative . . . If we
onnectional at the local level,
t long remain so at any" (*The
Journal*, Jan.-Feb., 1955).

ocal church sponsorship can
of several forms. It could take
of a "branch church," organ-
operated as an integral part of
each and ministry of the cen-
rch. In this instance, there
one membership, one official
e staff, functioning in two or
graphical locations in the city.
lan has both its strength and
ess. It is good if it represents a
treach and a wider ministry to
bership of a local church and
churched in a new and grow-
munity. If a branch church is
rely a feeder for the sponsor-
h, the program can be self-de-

in with branch churches and
on their own when they are
ough to stand alone could be
ent procedure.

nd method would be to en-
members of the sponsoring
esiding near the site selected
church, to "swarm" and form
the nucleus of the new church. In that case they should go out with the good will, blessing, and some financial support from the sponsoring church. This could be done with an appropriate ceremony at a morning worship service.

The very least a strong, nearby Methodist church could do would be to co-operate with the district superintendent and the city or conference church extension society in a community survey, a census, and the establishment of a new church. This is an important and necessary service which would not only advance the Kingdom but would cement ties of friendship and co-operation between the two churches.

Pick Location With Care

A number of things must be kept in mind in establishing new churches. Enthusiasm and consecration are not enough. There are sound principles of church location that we dare not ignore. Principles of comity should not be overlooked. Methodism is committed to the practice of comity in our relation to denominations of kindred spirit and that reciprocate in kind.

Failure in the past to apply sound principles of church location has produced unfortunate results. At least one out of two Methodist churches in the Continental U. S. A. has fewer than five hundred members. Many of these are struggling little churches in large urban centers. In most instances this has been due to lack of proper care in location of the church.

Need for new churches can be determined by a careful study of population growth and trends, industrial development, and the building of new housing projects. A community census is of utmost importance. This will avoid the mistake of locating the church in a predominantly Jewish or Roman Catholic community.

A new Methodist church should, as a rule, be located two to three miles from another Methodist church and, if possible, at least one-half mile from another Protestant church. Natural or artificial barriers should be avoided. An urban church draws a large percentage of its membership from an area of a mile radius of the church.

When a city church is located near a river, a railway, a factory, a large park or cemetery, a college campus, or an arterial highway, the local congregation is severely handicapped from the outset. There are exceptions, of course, but the rule is a sound one. These barriers cut down appreciably the membership potential of the church. In every instance the district committee on church location should be consulted.

Too much emphasis cannot be laid on the importance of the site itself. Zoning regulations must be consulted. The site should be large—from a city block to five acres in area.

Sufficient parking area must be provided. Some cities require parking space for one car for every three to four actual or potential members. Most building development companies refuse to sell a building site to a church unless adequate parking space is included in the purchase. This often places a heavy financial burden on a congregation, but it must be faced. This merely emphasizes the importance and necessity of sponsorship by church extension agencies or local churches, or both of them together.

Financial Aid Necessary

Financial assistance can be too great as well as too little. We do not want to develop W. P. A. churches. Struggle with financial needs will build strength and unity into the congregation. The fact remains, however, that both maintenance and church extension help are a must in most new situations. They can and should begin simply, but a little financial help at the right time will make the difference between failure and success.

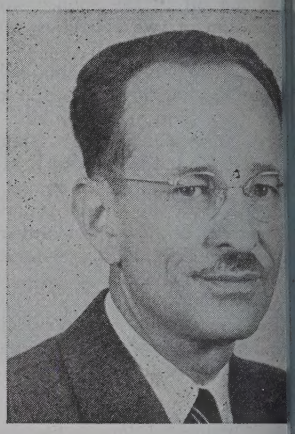
As a district superintendent I started a new church in a growing residential area in Denver. We began with a little money, an Iliff School of Theology student preacher, and faith.

After a few weeks I organized a church of twenty-nine members on one side of a thin curtain, with some sixty teachers, children, and crying babies in a Sunday-school session on the other. Later it moved into the pastor's double garage in the heart of the community, with two morning services in the garage and two Sunday-school sessions in the pastor's home. It was far from ideal, but it worked.

Today through their own efforts and the generous assistance of the Section of Church Extension of the Division of National Missions and the City Church Extension Society they have a wonderful building site and the first unit of a new building; two church services and three Sunday-school sessions; and a momentum that will carry them on to a thousand or more members. Struggle was good, but without financial assistance at the right moment they could not have come through.

I am convinced that The Methodist Church has not worked out a leadership policy that will assure the greatest possible success. Getting a new church going is no job for a beginner. The job requires a mature man with experience behind him. This takes money, too. But it is the way to get the job done.

Does Methodism Have A New Approach to Temperance?



"As a church we must find a strategy that will make the high-sounding declarations of our faith a way of life for our people."

By DILLON WESLEY THROCKMORTON

THE "ART of maneuvering to gain an advantage" has been suggested as a good definition of the word "strategy." Is there some new approach to the temperance problem that Methodists should use?

If folk concerned with our greatest national problems raise the question, it may not be an expression of loss of confidence, but of a deepening concern that greater results be shown. The temperance problem is a real concern in the hearts of many, and Christian people are now demanding that we rise from indifference to zealous action and effective service.

It is not strange that in this year before General Conference, interest should quicken a bit as we evaluate the services of the several boards and agencies of the church. It may be that the real issue facing Methodists is not to be found in more techniques or methods, and we would be the last to decry them, but rather in the soul where motives, convictions, and faith make possible the kingdom of God in the earth.

Are we ready to share responsibility as Christians in an unhappy and an evil situation? In the light of our own personal negligence, have we found comfort in blaming someone else because things are as they are? Specifically, as it relates to the temperance work of the church, have we left that to others? How is our stewardship?

About half of all the arrests reported to the Federal Bureau of Investigation for 1954 were related to the drinking of alcoholic beverages. These figures, released in the bureau's Annual Uniform Crime Report, should really alarm America.

Out of 1,688,555 total arrests reported from 1,389 cities, 49.2 per cent were for the offenses of drunkenness, driving while intoxicated, and liquor law violations. Sobering indeed is the fact that since 1950 the nation's crime rate has outstripped our population growth almost four to one.

Five Million Alcoholics

Five million men and women in America are alcoholics. This constitutes the nation's largest mental health problem. Conservative estimates report that we are adding to this figure at least 250,000 annually.

Speaking before the Pastoral Services Department of the National Council of Churches, psychiatrist Karl Menninger said, "Nothing looms as large on the horizon. Every day we see horrifying examples of men and women who drink up every penny they own and make serious critical errors in judgment that effect you and me. It is a problem which is taking a tremendous mental, social and physical toll."

This is a real concern to The Methodist Church. Drinking has come close to many Methodist homes. This is a real burden to more people than it appears to be on the surface.

Many Methodists have not wanted to appear intolerant or old-fashioned; and wanting to be accepted, they have been confused by a rising social practice among many "nice people." Ofttimes when their own children follow their pattern, tragedy has come. Everywhere among our people there is this c "What can we do?" They sa church should be able to help they are right. Their church sho them.

Sounds Good on Paper

Take a look at paragraph 20 tion 12, of the Discipline and rea "We stand for the protection of dividual, the home, and socie social, economic, and moral w any traffic in intoxicants and forming drugs." No one can do official position of the church.

In the last General Conferen nouncements we said, in part, " are stewards of an ability t straight. Anything which bligh destroys human personality is mentally opposed to the go Christ. We therefore stand Christian principle of total ab from the use of alcoholic bever any kind. Our people should reg stinence as an essential part of to the faith we profess and as e of loyalty to the high ideals fo the Church stands. . . .

"Knowledge must always conviction, and without co there can be no successful social We therefore, as a matter of ma portance, call upon our churches ously to declare and teach the concerning the personal and soci resulting from the use of alcoho erages . . ." (paragraph 2022, t cipline).

Realizing the importance of e that should be in keeping with t victions born of a faith in the g Christ as understood by the called Methodists, the last Conference made bold to circu the limits as to the type of perso for the official board in the local

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DILLON WESLEY THROCKMORTON *is pastor of First Methodist Church in Tulare, Calif.*

minating and electing persons
membership the utmost care
aken that only morally dis-
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n alcoholic beverages" (para-
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life for our people.

thodist Board of Temperance
clear, intelligent, and direct
in this area of our responsi-
know that the strategy sug-
the board is not only success-
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have been made, this agency
urch has come forth with an
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Strategy

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consists of education, commit-
habilitation, and legislation.
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continuous, a real contribu-
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not the only agency concerned
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tion is important. Just now
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bill (H. R. 4627) which would
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Every community would be
if the Methodist people would
ate respect for legislation now
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better ones.

ducational projects and legisla-
ns have been achieved on the
ce level. Many district secre-
ave taken their assignments
and as a result local churches
places show a new zeal and

and stronger type of leader-
ncerned with something more
tion, is now certain to develop
cial action steps in the local
lore constructive work is being
done in many churches than has been done in years; this will pay off eventually as churches come to grips with the liquor problem.

Every last preacher in Methodism should give personal support to the new temperance movie, *The Captain's Choice,* slanted for youth. When the board's new picture is ready for distribution, we will have a tool with a new strategy to help our young people stand up in the face of temptation. This is something the church has wanted and now it is nearing reality. More funds will help in the development of this new strategy.

The Church at Home

All the powers we can command and all the Christian courage we can develop will be needed if we deglamorize the social drink among our people and society in general. It is not an impossible task. "*. . . with God all things are possible.*" We believe that!

In every aspect of this problem we need to recognize our opportunity to do something at the grass roots level. The board can help but in the final analysis it is what is done in the church at home that counts. Ours is not to needlessly offend with any super attitude of righteousness, but to lead people to the redemptive power in Christ.

If there are better suggestions, they will come forth at the coming General Conference. If there is a new strategy needed, may it be a new and growing conviction that unless each leader's "ounce of weight" be added, we shall not have the strength we need. When voices now still become articulate and active in His service, we shall succeed. In the meantime, let us not grow weary.

The Belfry Bat

Dear Cousin Cave Bat,

A poet once said:

Spring has come, the grass has ris,
I wonder where the flowers is?

With the weather getting colder all the time I got myself in a poetic mood also and came up with this little gem:

Fall has come, the leaves has fell,
Of winter I don't like the smell.

Now before you take the last word of said poem as being eminently descriptive of my literary effort, let me defend myself. This artistic ecstasy was brought on by a chance remark made by the bishop the other day as he looked out at the cold sleet and rain beating against his study window. He said, "Well, the fair-weather folk are building up their resistance again to the Lord's work and won't be with us much more this season."

I knew that he was talking about the SOSDO, the "Society of Sunny Days Only." This group always gives a fair imitation of a turtle by retreating into shells of allergy to inclement Sundays. SOSDO members are easy casualties to raindrops and one flake of snow can cause them to pale at the mention of church.

I don't completely despair for them, though. Come summer they will be back; that is, if the air conditioning fund is oversubscribed and the church is cool. Why doesn't some parson start a class on "How to Go to Church in Bad Weather"? Eh?

Nocturnally yours,

Belfry Bat

Christian Mystics Can Help Us

As a resource in preaching and pastoral duties, and as a source of inspiration for his private prayer life, the ways of the mystics can aid the modern minister.

By ORLO STRUNK, JR.

THERE IS A tumult and a cry about the modern ministry which may seem to have little affinity with the gentle quietude of the traditional mystics. After all, our modern ministry is a highly demanding and technical discipline.

Our bookshelves tell the story: We are now on speaking terms with Freud and Jung, and psychiatry has shown us the necessity of understanding the meaning of human relations and the strange ways of the psyche. It is somewhat symptomatic, therefore, that I ask, Is there a legitimate place on our bookshelves for *The Cloud of Unknowing* (Anonymous. Harper & Brothers, $1.75) or *The Imitation of Christ* (Thomas à Kempis. Grossett & Dunlap, 75 cents)?

One can hardly answer this question unless he is at least familiar with the Christian mystics, of course. Too often this familiarity is of such a superficial nature that it could hardly be expected to serve as an adequate basis for a fair answer.

It is the major thesis of this article that we must first of all go directly to the mystics and listen to what they have to say. Only then can the modern minister claim that they are either adequate or inadequate to meet the needs of a twentieth century ministry.

In the meantime, however, the modern pastor might look at some of the very practical ways in which the Christian mystic can help him.

Helpful Resource

The Christian mystic can serve the modern minister as a resource in his preaching, his pastoral work, and his church administration.

For the minister who is proficient in biographical sermonizing there is a rich field in the lives of the great mystics. The little Francis, preaching his

famous sermon to the birds, was once a rollicking adolescent filled with mischief and disobedience.

What modern life can surpass the trials and illnesses of Teresa of Spain, who managed to rise above them all and accomplish so much in such a difficult time? Or what poverty-stricken child has risen to higher political and religious leadership than Catherine of Siena?

In our own time, there are few lives more fascinating and inspirational than the life of the late Rufus Jones. Indeed, there is scarcely a mystic's life which would not stir the contemporary congregation and there is hardly an illustration taken from their lives which could not serve a worth-while purpose.

The modern minister's pastoral work is a demanding and at times a highly confusing discipline. The entire structure of pastoral care needs an equable tone, a firm guide. Many ministers will discover in the basic philosophy of the mystics just such a guide, for it has been in the day-by-day life that the great mystics have so often found God.

When we pause for a second before entering a sick room and say a brief prayer, we are doing what the mystic believes to be highly important. Indeed, Johannes Kelpius, an early A mystic, felt that we ought to pa in incessant prayer, which is lik in the air in that we inhale it thinking about it. In the lives great mystics, life takes on a cal tity which causes one to walk a l gently through life.

Sometime ago the writer read prayer from Thomas Merton' *Seeds of Contemplation* (New tions, $3.00). Several months l elderly woman came and wa know more about this man nam ton. At first she was taken so aback upon discovering that h Roman Catholic. But since rea work, she has found her spirit strengthened and has been t that she was introduced to him

The cultivation of the sense presence of God, so important mystic's life, adds spiritual cor pastoral duties which at one tim have seemed mundane and barr is true in the field of adminis which not a few pastors think o ing foreign to their *real* ministr

It is interesting to note that was an unusually fine administr was Catherine. We in our frame of reference are especially to departmentalize our activities place them on a man-made scale ing from "most important" to important"; but to the mystic, co of the nearness of God, *all* dut important, whether they be the lating of a portion of Scripture financing of a church program.

We who very often place *pers* similar scales might also learn fr mystic's way that our work is n important than the work of the or the secretary. In God's prese are indeed equal, each having o ticular function to perform an function having an important re ship to God and to his purpose administrative duties take on mental dignity.

Inspiration in Three Ways

Another valuable contribution the Christian mystic may make modern clergyman is to be a so *inspiration* for the pastor's perso The Christian mystic may do three significant ways: by his e of humility, by his sense of th terious, and by his private pray

The very nature of the moder istry is apt to lead the pastor certain kind of "professionalis professionalism is meant that co personal attitude which often su the work of those who deal with problems at bedrock level. The the nurse, the social worker, a

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ORLO STRUNK, JR., *is acting executive secretary of the Institute of Pastoral Care in Boston, Mass.*

do not stand beyond the professionalism.
r there is a legitimate reason g into professionalism is not rn. What is of importance is all doctors, nurses, social and surely not all ministers oldly professional; this fact icates that there need not be of inevitability surrounding ork with persons.
ystic's desire for *humility* in f the worse and the best that is a constant reminder of the passion so necessary in over- e tendency to "accept the uni- some antagonistic or cynical nd by so doing slipping into of professionalism.
ame way, the mystic—no mat- xtent of his learning—always a wholesome *sense of the us.* Very often the mystic has ticized for being antagonistic eason, but any complete read- e mystics cannot bear this out. rue, however, that the great ever assume a prideful or self- attitude. To the mystic there s something more; and in the s in great men of science, this ne sense of the mysterious s a profound dynamism which hem to tremendous social and ial gains.
contribution which the mystic ake to the modern minister's life is his constant emphasis e *personal prayer life.* It is no that when we think of mys- e think of prayer, for the mys- been great pray-ers.
o longer surprising to discover t men of activity are very often en of prayer. In our modern need look only to the Society ds for a fine example of this hip. Activity very often springs etude and is often the manifes- incessant prayer. The Chris- tics can teach the modern min- to pray at every level.
this, of course, depends upon ster's willingness to hear the speak. I have attempted in this icle to plant a few suggestions, ps awaken a slumbering desire what is meant by the mystic's was indicated earlier, it is only directly to the mystics that be understood and appre- r theirs is an experimental re- must be tried and it must be

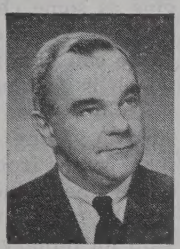
perimenter might well discover Christian mystics have a way of us to hear the "still small hile standing amid the "tumult cry" of the modern Christian

Monday Morning

by emory stevens bucke

'Holy Rollers-Out' Need an Overhauling

Again I will look ahead to that interesting 1956 session of Methodism's General Conference. A committee of two hundred will probably bring in a proposal for a 1956-60 program. Many proposals have been made to that committee and not too much news (gossip) is available on just what final recommendation they will make.



BUCKE

One idea that is floating about is for an emphasis on the local church. Now that sounds good to me, and while there is a certain aspect of no surprise in it, I think that discussion of the idea is newsworthy.

In a connectional church like Methodism, there is always a danger of avoiding the varieties of problems in the local churches. Remember that delightful job that Hal Luccock (Simeon Stylites) did in his column in *The Christian Century* about "Calamity by Flood" (Aug. 19, 1953)? He pictured the tragedy that took place when a minister found himself getting ready for a Sunday with no special emphasis material on hand. He was not asked to preach on missions, evangelism, education, lay activities, women, children, old people, or anything!

The hypothetical preacher found himself emotionally undone for the coming Sabbath! What in the world could he preach about when he had no news from Nashville!

The fact remains that no church really exists except for the total outreach of the local church. And the role of the connectional agencies—no matter how long they kid themselves on the subject—is eventually fixed by the local churches. Surely it is obvious that the boards and agencies of Methodism cannot long abide in any idea that they shall be directors of the local church.

It must be admitted that when unification brought some nine million Methodists into one great church, it was too much to bear for some of the boards and agencies and they got to drooling a bit! A mimeograph machine in Nashville suddenly took on the appearance of a holy roller-out of quick and easy solutions for the local church.

Some people even got to using a cliché that went, "From the board right-on-down-to-the-local-church!" If they had said "From the local church right-on-*down to the board*" it would have set much better.

The boards and agencies of the church have learned that local churches are different. Some of the churches have good church schools, and some don't. Some have active laymen and some don't. Some have good financial programs and some don't. Some are evangelistic and some are not.

The old method of citing those that *do have* to those that *don't have* is not the answer. In other words, the holy roller, or mimeograph machine, simply has not been the universal answer to all of the varieties of problems that exist in nearly forty thousand Methodist churches.

The idea that has been proposed for the next four years is that the boards and agencies be called in—at the request of the bishop, district superintendent, and pastor—to help solve problems that are related to the board's speciality. For example, if First Church, Smithfield, has a problem with the youth department of its church school, the Division of the Local Church of the Board of Education could be requested to set up a program and perhaps even provide some personnel to deal with the peculiar problem at Smithfield.

There is a local side to this story, too. Some pastors ride special hobbies. With longer pastorates showing up throughout The Methodist Church, this hobby-riding takes on a new seriousness.

When pastors were moved every year or so, it was a good thing to have a pastor ride his hobby in a lot of churches, knowing that his successors as well as his predecessors had been riding their hobbies too. But a church can get too much leadership education. It can get too much evangelism. It can get too much temperance education. It can, that is, if it has nothing else.

If, in co-ordinated fashion, the church could develop a plan to use its able leadership in the several boards and agencies to be of service in specific areas where they are needed by local churches with specific problems, we might see a new and impressive development in modern churchmanship. We know a lot of churches that need this, and we know a lot of board secretaries who need to rub elbows with local church problems.

Christmas Means Giving

TWO YOUNG PARENTS are learning to live with the fact that their only child is the victim of an incurable disease and probably has not long to live. The father, seeking the counsel of an older and wiser person of Christian faith, telephones a busy university professor who is a bare acquaintance to see if an appointment can be made to talk with him. On hearing the name of the young man the professor responds, "Yes, I know; my wife and I have been praying for you."

"Can we talk with you?" the young man asks.

"Yes," replies the professor, "we will probably come to see you at your house this evening." And they came.

This is the spirit of Christmas. It is the willingness to give freely of one's time and oneself without the thought of personal gain. It is an example for the busy pastor, whose most important task may be to give of his time even to the least member of his congregation.

Can we teach such values on this Holy Day, in the world of 1955? For weeks we have witnessed the frenzies of the marketplace as the merchants—and the rest of us, too—have brought their tribute to Santa Claus and Rudolph. By Christmas Day the celebration will be dissipated, and some of us will wonder: What of Christmastide?

At Christmas we celebrate the event in history when the world received the grandest Gift of all. But most of the world has not accepted Him. Our present culture is largely bent on getting. It was the custom in slave days for colored people to come to the homes of the white folks, saying "Chris'mus gif'." By this they meant that they expected something from their masters. This was understandable in a people who themselves were considered the property of others. It is apparent today that much of the effort expended on gifts for others is motivated by the expectancy of receiving something in return.

Think what might happen if the world could learn to give. Men are most frustrated in life when they spend their time in getting. The most important problems of our time cannot be solved until the people of the earth can learn to give.

This Christmas—whether we are aware of it or not—thousands of children will die of starvation because of overpopulation in relation to the food supply in Asia; and in America we argue about what shall be done with our surplus food.

In Africa the whites are trying to hold back the tide of human consciousness with their outmoded policy of *apartheid;* shall America accept its greatest opportunity to present the world an example of progress in racial understanding, or will there be those who continue to take a last-ditch stand for continued enforced segregation?

The possibility of nuclear warfare that could destroy the works of man hovers over us, a dreaded thing with consequences beyond our imagination; yet the nations cling to their selfish nationalisms and to their pride of being.

Communism, a problem in itself, will not b done by its own methods; it may be possible t the little nations as a powerful moral force it if America is willing to sacrifice her pride and and dictatorial power.

None of these problems is so vast that the individual's gift will not help. There are speci which our people can perform that will contri the healing of the ugly sores of humanity in ou

We can bring into this country a refugee whose members have suffered the ravages of war. odists, responsible for 5,000 of 214,000 persons th admissable under the Refugee Resettlement Pr have so far given assurances covering only 2,(dividuals.

We can give to the relief of flood victims Punjab area of India and the bordering secti Pakistan, those who are now suffering in what scribed as the worst flood in living history. W give as some churches did to help the victims floods in America's northeastern states this yea

We can give to the "Share Our Surplus" pro which is seeking to distribute more than 141 r pounds of food to needy persons in such pla Austria, Hong Kong, Liberia, and Paraguay food comes from the surpluses of the United Government, and one dollar given for this purpos provide twenty to one hundred dollars' worth of stuff for hungry persons somewhere in the world

We can write to our representatives in Congres ing that they vote in favor of appropriations for t cal assistance co-operation, which includes mon the hungry children of the nations, the aid of hor migrants of Europe, the escapees from Soviet tyra the relief of refugees of war, and the relief and project for Palestine refugees in the current Nea crisis.

All these are ways in which both individual churches can give. There are many more, right in own community. All of us would have a better C mas if we would give to someone in need and put our thoughts of getting.

The Star of Bethlehem is the grandest beac the Christian year; for it leads us to a day of ren These great days and seasons of our Christian he are like wellsprings along the way of life. We ca gain our sense of purpose and direction in the fa we will only stop and drink. So we must not this Christmas Day in the shallow wells of supe moralisms, in feeding the complacent with soft n of positive thinking or peace of mind, or even rigid and irrelevant dogmatisms. The lesson our p seem to need most of all this Christmas is that *more blessed to give than to receive.*

The preaching task at Christmastime could no higher challenge than to offer a renewal o meaning of God's gift to the world, and in turn to our people think of what they might give to neighbor—this Christmas.

ter From a British Pastor

How British Methodists keep Christmas.

JOHN C. BOWMER

nonth I want to say something how British Methodists spend s. Although I do not suppose ral way of keeping Christmas r from yours, we do have our oms.

years have seen a remarkable of what I might call the "pre-s" period. This has nothing to Advent, which is the ecclesias-erunner of Christmas, but is result of the increased com-ation of the festival during the ity years. When I was a boy—nineteen twenties—we were eminded of Christmas until De-came in. Then the Christmas peared and shops began to look

lays I have seen Christmas sale before the end of August. October the toys have arrived, n November comes Santa Claus een at every big store. Perhaps ls things somewhat, for by De-25 everyone is growing tired of d the Christmassy feeling has . This lengthening of the pre-s season has, as I say, nothing h the religious celebrations. In s a complete reversal of the siastical way of celebrating the

y speaking, Christmas *begins* mber 25 and continues for the eight days ("The Octave") or cases until January 6 ("The Days of Christmas"). Today, s is thought to *end* on Decem-nd anyone singing carols on ty-sixth is asked, "Don't you ristmas is over?"

rvices Popular

whole, however, we do try to the religious significance of s. Carol services are very pop-elled on the lines of the im-Service of Nine Lessons and hich is broadcast every year chapel of King's College, Cambridge. Small village Methodist churches now have their carol services, even if they have only five or six lessons and, in the absence of the choir, the singing is confined to congregational hymns.

The carol service is usually held on the Sunday before Christmas with the church suitably decorated with evergreens, a lighted Christmas tree, and (of more recent appearance) a crib.

Here and there a late Christmas Eve service will be found with or without Holy Communion. I think this is likely to grow more popular through time, though at the present time it is still overshadowed by the Watch Night Service on New Year's Eve. I think there is more to be said for a midnight service on Christmas Eve than on New Year's Eve, for the former has a definite Christian significance, to hail the birth of our Redeemer.

This year December 25 falls on Sunday, so Christmas Day services fall into the normal routine of Sunday worship; but when it falls on a weekday most Methodist churches have a morning service with the rest of the day given over to family fun and fellowship.

Carol singing from door to door is still popular (with beneficial results for church funds!), and Handel's *The Messiah* is still the most popular oratorio for the season, being widely performed in the North of England. Bach's *Christmas Oratorio* is another favorite of many.

In England, though not in Scotland, December 26, "Boxing Day," is also a holiday, though a purely secular one. No religious services are held and it is merely an extension of the Christmas festivities (except where is kept as St. Stephen's Day).

Covenant Sunday

Watch Night services, beginning about 11:15 on New Year's Eve, still hold their own, and in northern England New Year's Day is also a holiday. This is due undoubtedly to the proximity of Scotland where New Year's Day, not Christmas, is *the* winter holiday.

In the Midlands and the South of England, New Year's Day is not kept as a holiday at all; but throughout British Methodism the first Sunday of the New Year is always Covenant Sunday, when we follow the example of John Wesley and meet "to renew our Covenant with God." Many churches have this as part of, or after, the evening service, though some churches, my own included, have it as a separate service in the afternoon.

Maybe our Christmas festivities would appear rather restrained to some of you in America; but one must remember that, even so, they represent a considerable advance on what was done—or was not done—say, twenty-five years ago. At that time, carol services were unheard of, decorating the church with evergreens would have been regarded as paganism and the setting up of a crib as a definite step towards Rome!

I suppose the English Christmas is still pictured by many people in terms of what they read in Charles Dickens, but we seldom have snow on December 25. It usually comes early in January.

The dangerous tendency of non-churchgoers (and some within the church) is to keep the festival, but to miss the feast. I tell my people to choose their Christmas cards very carefully—so many cards are quite pagan in design and message! Our Christmas greetings should surely be sent in the name of Him in whose honour the feast is held: "keep Christ in Christmas" ought to be our motto!

Better Selection of Hymns

One thing helps us to keep Christ in Christmas—that is Charles Wesley's hymns, and here we have a better selection than you have. In addition to the popular "Hark! the herald angels sing," we also have: "Glory be to God on high," "Stupendous height of heavenly love," "To us a child of royal birth," "Let earth and heaven combine," and "All glory to God in the sky." These are not sung so much as the popular carols, but they are worth preserving for they go right to the heart of what Christmas really means.

I will close with a quotation from one of Wesley's finest hymns, "Glory be to God on high," and with it wish my readers in the States a very happy Christmas. May 1956 bring us all a great extension of God's kingdom in the world.

We, the sons of men, rejoice,
The Prince of Peace proclaim;
With heaven's host lift up our voice,
And shout Immanuel's name:
Knees and hearts to Him we bow;
Of our flesh and of our bone,
Jesus is our Brother now,
And God is all our own.

. BOWMER *is pastor of Wesley st) Church. His address is 14 Terrace, Seaham, County England.*

Preview

General Conference Planners at Work

As the trend continues toward a shorter, streamlined General Conference, more centered on accomplishing its business and less on promotional and educational features, the custom of assigning an evening to each general agency is being abandoned, at least for the 1956 session.

The general areas in which the church gives service are not to be neglected, but the approach, as with the exhibits at the conference, will be more unified and from the direction of subject rather than a series of exploitations of the several agencies.

The Council of Bishops hopes that its message to the church can be condensed to one hour. It has often required more than twice this time for delivery.

Another time economy is the decision made by the Commission on Entertainment to choose one of the visitors from other church bodies to be spokesman for all the fraternal delegates. Others will be given the opportunity to have their messages of a given length published in the *Daily Christian Advocate*.

J. Wesley Hole, of Los Angeles, chairman of the commission, and Paul V. Galloway, of Tulsa, who heads the committee on program, received approval of the commission for the tentative program at a meeting held in the General Conference city October 11-12. The entire program, and particularly the orders of the day, are subject to the confirmation of the General Conference.

Responsibility has been divided among members of the Commission on Entertainment as follows: program, Paul V. Galloway, Tulsa, Oklahoma; music and auditorium equipment, William Alderson, Bridgeport, Connecticut; finance, Frank Baker, Philadelphia, Pennsylvania; auditorium rooms, Aubrey Moore, Chicago, Illinois.

Other members of the Commission are: J. Wesley Hole, chairman, Los Angeles, California; William L. Robinson, Columbus, Mississippi; Earl Elijah, Clarence, Iowa; John R. Kenney, San Francisco, California; Robert G. Morris, Chicago, Illinois; Robert B. Brooks, St. Louis, Missouri; Jennie Scott Crump, Meridian, Mississippi; W. N. Banks, Grantville, Georgia.

Exhibits will be under the direction of Hiram G. Conger of the Board of Missions staff.

Arrangements as to reserve seats for wives and husbands of delegates, officials related to general agencies, reserved delegates, and other visitors are in the hands of W. L. Robinson, Columbus, Mississippi, a member of the commission. Applications for tickets should be sent to him.

Council Studies Next World Service Budget

A million a month! Is this an attainable goal for Methodist World Service on apportionment during 1956-60?

This is a question the Council on World Service and Finance must decide between now and April 25, 1956, when, in fulfilment of its disciplinary instructions, it must present a budget to the coming General Conference for its approval.

This problem developed in September while the council was devoting seven long sessions to study of the annual askings of boards and agencies for the next four years, beginning

Higher costs, critical situatio opportunity must either be s lost, and the need for progra sion were the reasons that ba quests during three days of ap a total of $14,500,000 a year f Service on Apportionment.

For these same causes Th Lugg, executive secretary an urer of the Council on Worl ice and Finance, reporte $9,761,407.78 had been contribu ing the year ended May 31, 19

One member pointed out th an advance of 21 per cent i Service on Apportionment h made during the last quadren request of the church for a fu crease of 25 per cent would see a realizable goal.

Another speaker in support "million a month" proposal re the council that The Methodist is still one of the lowest on th denominational per capita givin

Coming Events

Dec. 4—Commitment Day

Dec. 5—Meeting in Chicago for first report on money raised for Alaska Methodist College. Area fund-raising representatives will be present.

Dec. 5-8—1955 meeting of the Curriculum Committee, Nashville, Tenn.

Dec. 6-9—Council of Bishops, Hotel Dennis, Atlantic City, N. J.

Dec. 9-10—Meeting to make plans for support of Protestant church-related colleges, Chicago, Ill., sponsored by the National Council of Churches.

Dec. 11—Universal Bible Sunday

Dec. 11-14—General Assembly of the Division of Home Missions, NCC, Buck Hill Falls, Pa.

Dec. 13—Friends of the World Council of Churches meeting, New York, N. Y.

Dec. 13—Executive Committee of the U. S. Conference for the W. C. C. meeting, New York, N. Y.

Dec. 18—Sunday before Christmas

Dec. 25—Christmas: The Birth of Our Lord

Dec. 27-30—Christmas Conferences, Board of Evangelism: Southeastern Jurisdiction, Epworth-by-the Sea; South Central Jurisdiction, National College for Christian Workers, Kansas City, Mo.; South Central Jurisdiction, Palestine, Tex.; Northeastern Jurisdiction, Lovely Lane Methodist Church, Baltimore, Md.; North Central Jurisdiction, Garrett Biblical Institute, Evanston, Ill.

Dec. 27-Jan. 1, 1956—Seventeenth quadrennial conference of the Student Volunteer Movement, Ohio University, Athens, Ohio. Theme: "Revolution and Reconciliation."

Dec. 31—New Year's Eve (Watch Night)

Jan. 1—Student Recognition Day. Theme: "The Church and Its Student Witness."

Jan. 1-8—Universal Week of Prayer

Jan. 3-6—Regional conferences o Summer Agencies, New York, N.

Jan. 6—Epiphany

Jan. 9-13—Meeting of staff, Divisio Local Church, Board of Ed Nashville, Tenn.

Jan. 11-13—Annual meeting, M Board of Evangelism, St. Simon's Ga.

Jan. 15-21—Church and Econom Week

Jan. 16-19—Annual meeting, B Education, Cincinnati, Ohio

Jan. 16-20—Ministers' Week, Emo versity, Ga. (*See* p. 12)

Jan. 17-21—Annual meeting, B Missions, Buck Hill Falls, Pa.

Jan. 21-22—Joint meeting on qua program; Co-ordinating Council Service Council, Council of Council of Secretaries, Buck Hi Pa.

Jan. 23-25—Personal Counseling shop in the care of the alcoholic L. Dicks, Director, Y.W.C.A. Greensboro, N. C.

Jan. 23-26—1956 Ohio Pastors' tion, new Memorial Hall, Co Ohio

Jan. 24-27—Conference on Youth Agencies, Dallas, Tex.

Jan. 24-27—Conference on Yout mer Agencies, Atlanta, Ga.

Jan. 25-26—Annual meeting, M Board of Social and Economic R Chicago, Ill.

Jan. 25-27—Annual retreat of n New York Area, Buck Hill Falls

Jan. 26—Executive committee Methodist Radio and Film Com Nashville, Tenn.

Jan. 27—Annual meeting, Methodi and Film Commission, Nashville

Jan. 29-Feb. 5—Youth Week, Christian Youth Movement

Jan. 30-Feb. 2—Meeting of new co directors of youth work, Nashvil

hows Change gy Salaries

TON, D. C. (R. N. S.)— dropped from the upper 30 of salaried workers in the tes to the lowest 30 per cent 939 and 1949.

s disclosed in the report of a ased here by the U. S. Cen- u.

118 occupations studied, the vas one of only twenty-four to register a gain of at least ent in income during that

dian income of clergymen $1,264 a year to $2,319 during , a gain of 83 per cent. This with an average gain of 122 for the white collar profes-

rage income of lay religious ncreased from $1,327 a year $2,276 in 1949, a gain of 70

dy indicated that national in- being distributed on a fairer r World War II than before. e of the national income re- the richest one-fifth of the n dropped from 49 per cent cent.

hile, all groups but the low- fth showed gains. The lowest t of wage-earners still receive e per cent of the total national

dists Plan 1956 n to the Nation'

an "commandos" will be uti- The Methodist Church in a na- effort the General Board of m expects to launch next June America's estimated 69,000,000 ed.

or the mission were announced to clergymen attending a na- ference on evangelism held in , Oklahoma. The "commando" ll consist of three ministers laymen organized to promote evangelism by canvassing noods for prospective church

vill form the "shock troops" of on to the Nation" that the ill conduct from June through r next year under the theme swer Is God."

ssion will be inaugurated at a eight-day meetings to be held public auditoriums of eight ties over the country. Alan noted Australian evangelist cted a similar mission in his homeland, will be the visiting preacher for the campaign.

In preparation for the nationwide effort, five regional conferences will be held during the Christmas season to train ministers under thirty-five in evangelistic techniques.

Harry Denman of Nashville, executive secretary of the Methodist Board of Evangelism, has said, "We must wake up to the fact that we have a new America in the making and we must start preparing now for a population increase of 25,000,000 people in the next 10 years."

A Methodist Council of Evangelism was formed at the Stillwater evangelistic conference by 250 clergymen who are secretaries and chairmen of annual conference and district evangelism boards of the church.

Denman said that the primary purpose of the council was to enlist the interest and support of laymen in evangelism and to supplement the board's work at the "grass roots" level.

Conference Aid Needed In Ministerial Training

EVANSTON, ILL. (R.N.S.)—Fundamental studies are suffering in theological seminaries because churches shirk their part in ministerial training, Bishop Edwin E. Voigt of Aberdeen, South Dakota, charged here in an address at inaugural ceremonies for Dwight E. Loder, new president of Garrett Biblical Institute.

The bishop said: "A minister is expected to be a financier, a Rotarian, a church school specialist, an incessant caller from home to home, a counselor who has the right word for the neurotic wrecks of the twentieth century, a man who will preach the true word and duly administer the sacraments, one who will be wise enough to know when to preach the social implications of the gospel and when not to, and, as far as humanly in him lies, who will be something of a saint whom ladies can make over, but who will keep his eyes down and hands in his pockets. And the seminary is expected to produce him."

Bishop Voigt urged that annual conferences take on the job of "in-service, post-graduate training, thus relieving the seminary of an impossible set of tasks which clutter up the curriculum."

This would "permit the seminary to concentrate on the essentials of theological education," he said.

The Methodist leader said the ministry "will be enhanced" if the church assumes a greater responsibility in the "practical aspects of ministerial training," and then gives the seminary "a clear mandate to concentrate on those concerns which can best be carried out in a community of scholars."

Methodists Seek 480 New Missionaries

The Board of Missions has announced that it will seek 480 young man and women in 1956 to serve in its mission projects in 33 foreign countries and the United States and its territories.

The 1956 call, issued by the Board's Office of Missionary Personnel, 150 Fifth Avenue, New York, asks for 400 to serve in countries of Asia, Africa, and North and South America and eighty for service at home and in American territories.

For career missionary service abroad, the need next year is for 100 single men or couples and for 250 women. The first term of regular service is five years and succeeding terms are for six or seven years. The board is seeking fifty single men and women for special term foreign service of three years.

Thirty persons will be sought for lifetime home mission service and fifty for special term service of two years (three years in American territories).

The board says the vocational openings for both men and women in home and foreign fields include work in evangelism, education, agriculture, medicine, nursing, social service, engineering, business and clerical work, and journalism.

Church Sponsors Jazz Program

A one-hour jazz program on New Year's Eve over a national radio network is being planned by the Broadcasting and Film Commission of the National Council of Churches.

The program will be built around Alvin B. Kershaw, rector of Holy Trinity Episcopal church in Oxford, Ohio, who won national prominence by answering questions about jazz on the $64,000 Question television and radio show.

The unusual program has been tentatively approved by the Columbia Broadcasting System for 11 p.m. to midnight on December 31, Ben E. Wilbur, the commission's director of radio, said.

Jazz selections, he said, would be interspersed with Kershaw's comments on the "theology of jazz." The Ohio clergyman has told television and radio audiences that jazz "speaks the brotherhood of sensitive men" and offers "a new understanding of how you are dependent upon a power and resource greater than yourself."

Rural Church Speaks To General Conference

Representatives of the village and country churches of Methodism will present to the General Conference, when it meets in Minneapolis next April, a series of memorials asking changes in Methodist procedures and programs to help meet needs peculiar to the smaller churches.

These proposals grew principally from study groups of the National Methodist Town and Country Conference, held recently in Bloomington, Indiana, according to Glenn Sanford, its secretary.

One memorial will ask the church to "make available funds with which rural church work might be initiated in colleges that do not now have such programs." This also calls for strengthening the work of seminaries and some colleges in rural communities: sending out students for the ministry, under supervision, to preach and teach in churches that would otherwise be without pastors.

Another group of recommendations for possible General Conference legislation ask that town and country church departments be established in every Methodist college and university; and wherever possible a town or city church be urged to work with a rural church in its area; that the General Boards of Missions and of Education plan together "to set up a Youth Missionary Education and Cultivation Crusade each summer, using a team composed of college students and a national or missionary on furlough."

Suggestions from some members of the town and country conference treated the "responsibility to help build social and cultural patterns in the community."

One group is asking the General Conference "to call upon the appropriate boards and agencies to prepare adequate materials on 'Food, Land, and the World Situations' for distribution in all the local churches of Methodism." This group was concerned with the growth of world population, the decrease of acreage under cultivation, and the increasing demand for more food and more raw materials.

The Methodist Hymnal (issued in 1932) is "one of the richest resources in the worship of our Church," said a group studying this subject; but it is now about time for its revision. "More rural hymns, more hymns of confession, and more hymns related to the ministry of Jesus could well be added. The best of the gospel songs should be included," they said.

Orders of Worship Under Study

Several new orders of worship for use in churches and other institutions of the denomination were approved by the Methodist Commission on Worship and the Fine Arts at a meeting in Denver, Colorado, October 18-20.

Two new services completed were an order of worship for ground breaking for a new church and one for the organization of a new church. A service for members being admitted on trial in an annual conference was referred to Bishop Holt, who is chairman of the commission, for completion.

Major accomplishment of the three-day parley was final drafting of the proposed handbook of worship to be published for use of pastors. The comprehensive work will be edited by Nolan B. Harmon, book editor of The Methodist Church, and a member of the commission.

It will give pastors practical helps and directions on such matters as the proper conduct of the services of worship in the church, the use of suitable music, proper dress and pulpit decorum, how to conduct baptisms, weddings, funerals, communion services, and other services.

In response to numerous inquiries, the commission announced that, while it is of the opinion that the present Methodist Hymnal will be adequate to serve the church for a number of years, it will consider proposals for revision of the book within a reasona

A change of one word in t baptismal ceremony was appr gether with an appropriate p a double ring wedding cerer latter to take the place of th prayer, which is worded for th tation of the ring to the wom man only.

The commission will recon the 1956 General Conference in Minneapolis next April, duties of the present optional tee on worship and fine arts in church be defined.

Ministers' Week Planned at Emory

Ministers' Week will be Emory University January 16 t annual observance, now in its second year, is expected to b ministers to the campus for a study, lectures, and fellowshi

Two featured speakers will b mon Cuninggim, dean of the S Theology of Southern Method versity; and Wallace Hamilto of Pasadena Community Chu Petersburg, Florida. Cuninggi author of *Freedom's Holy* (Harper & Brothers, $2.75); and ton is the author of *Horns and Human Nature* (Fleming H. Co., $2.50), a collection of serm

For reservations and more i tion write to Ministers' Week C tee, Emory University, Ga.

PASTORS and seminary students, studying six weeks at a state mental ho Willmar, Minnesota, listen to a lecture on psychiatry by Frithjof Sorum (low Their stay in the hospital was part of a twelve-week course in clinical training sponsored jointly by Luther Theological Seminary, St. Paul, and the L Welfare Society of Minnesota. (Religious News Service Photo)

eview

nen Push gation

churchmen seeking to help l problems in the light of ie Court decision on deseg- not getting any encourage- pro-segregation politicians. or of Georgia, Marvin Grif- ected a request from minis- state that a committee of Negro leaders be set up to administration on racial The clergymen said they inue to help ease racial ten- n or without the friendship ernor."

ile, a Southern college presi- e R. Flannery of Southern llege in Wadley, Alabama, churches must assume some ame for racial segregation. churches probably helped climate for passage of seg- ws in the 1890's," Flannery ut to an eastern regional of Congregational Christian Granting that the church has part in breaking down walls tion generally, Flannery fears urch "is in danger of becom- nal caretaker for those de- to deny the brotherhood of the North as well as the

developments, plans for an on of Negro churchmen, "The Prayer Mobilization Against anny and Intolerance in Mis- d Elsewhere" were launched ing in Washington, D. C., at- more than six thousand per-

burg, South Carolina, George tafford, young pastor of First hurch, resigned following a vith some members of the er racial segregation. Stafford nore or less" agrees with ad- integration in the schools, al- has not preached on the sub-

essor of Georgetown Uni- oman Catholic institution in n's capital, has denounced egration in education and itant state action against the Court decision outlawing seg- The president of the Univer- aid that the professor's stand tely contrary to the policy and of Georgetown University," appropriate action would be

Steps have been taken to admit two Negro Methodist churches into the Central Kansas Conference. The churches are at Wichita and Salina. Upon approval of all conferences in the Central Jurisdiction and the South Central Jurisdiction and of the General Conference, the action will become effective.

In Austin, Texas, two Negro churches were admitted to the local Baptist association at its annual meeting. A 99 to 25 vote of approval came after a day of heated debate, Religious News Service reports.

Archbishop Joseph F. Rummel of New Orleans suspended services in the church at Jesuit Bend, Louisiana, because parishioners refused to allow a Negro priest to celebrate Mass. The Roman Catholic priest has since been serving an interracial congregation in Edgard, Louisiana.

In Haverhill, Massachusetts, hotel reservations for seven speakers to the Massachusetts Baptist Convention were cancelled when the hotel proprietor refused to admit a Negro, George D. Kelsey, a professor of Drew University, a Methodist institution.

White and Negro ministerial associations have voted to merge next January in Asheville, North Carolina. The Texas synod of the Presbyterian Church in the U. S. A. voted at its annual meeting in Abilene, Texas, to operate on a racially integrated basis, if the action is approved by the General Assembly of the church.

Judicial Council Decisions

Decisions of the Methodist Judicial Council, at its annual session held in Denver, Colorado, July 28-30, as briefed by Marvin A. Childers, president of the Council.

No. 113 [A Charge Can Elect Only One Lay Member]

The Judicial Council affirmed a ruling made by Bishop Dana Dawson in the Central Kansas Conference to the effect that a pastoral charge consists of all the churches of a circuit, and the charge as a whole is entitled to elect only one *lay member* to an Annual Conference.

No. 116 [Alleged Errors in Craft Trials]

Reverend L. Blake Craft, a member of the North Georgia Annual Conference had been tried at and following the 1954 session of that Conference, and had been suspended from the privileges of the traveling ministry for a period of one year. He had appealed his case to the Committee of Appeals of the Southeastern Jurisdiction, and his conviction and suspension had been affirmed by that Committee. Under Paragraphs 1045 and 1033 of the 1952 Discipline errors of law may be appealed on to the Judicial Council. . . .

Several alleged "errors of law" were presented by the appellant and his counsel, all of which were resolved against appellant by the Judicial Council. . . .

The appellant contended that even though the accusations were filed against him at a session of the Annual Conference (Par. 936) he had right of 10 days' notice, etc. provided in Par. 932 to Par. 935, and that it was an error of law to force him to trial at the session of the Annual Conferences. In reply to this contention the Judicial Council answered as follows:

"The General Conference, however, under the Constitution, paragraph 8 of the 1952 Discipline, has 'full legislative power over all matters distinctly connectional.' It is not the prerogative of the Judicial Council to question why the General Conference has established one proceeding for trials in the interval between sessions of the Annual Conference, and another proceeding for trials when accusations are preferred against a traveling elder during the session of an Annual Conference. The accused was charged and tried under Paragraphs 936, and the succeeding paragraphs of the Discipline; and Par. 937 specifically provides that 'the annual Conference may order the completion of such trial before the final adjournment of the session.'"

During the original trial the appellant had asked that, under Par. 1007 of the Discipline, he be allowed to retain a Layman as his assistant counsel. The request was denied. The appellant claimed that, as a matter of law under Par. 1007 he was entitled to an "assistant of his own choosing," either a minister or a layman. Par. 1007 is ambiguous. However, it appears to be a fixed policy of The Methodist Church that ministers alone deal with charges, trials, etc. against fellow ministers; and that such policy is emphasized in Par. 1006; that Par. 1006, by implication at least, includes an assistant counsel; and that Par. 1007 must be interpreted in the light of this fixed policy. The Judicial Council, therefore, held that a layman could not be an assistant counsel in the trial of a minister.

No. 118 [Pension Assessments]

The Ohio Annual Conference passed a resolution requiring church treasurers to withhold from the Pastors' salaries the 2 per cent and 3 per cent assessments on Pensions and remit same directly to the Pension office; and then referred the matter to the Judicial Council for Declaratory Decision.

The Judicial Council held that such action of the Ohio Conference was in conflict with Sub. 1 of Par. 1646 of the 1952 Discipline which provides that these assessments "shall be paid directly to the Fund by each qualified member thereof in quarterly installments," etc.

The Judicial Council . . . pointed out, however, that in case the individual contributors should agree to such withholding and remittance to the Fund by their respective Church Treasurers, such procedure would be in compliance with Par. 1646, Sub. 1.

The Fallacy of Luxury Worship

Many have dethroned God from his rightful place in their lives in favor of an "abundance of things."

A Sermon by GEORGE L. ZORN

"But seek first his kingdom and his righteousness, and all these things shall be yours as well."—Matthew 6:33

CALLING at the home of a family of inactive members of his church, the pastor found that they had moved. Neighbors reported that the family had moved to a nearby city which was mushrooming with new industries and defense installations.

With enthusiasm over the prospect of a better-paying job, and dreams of more conveniences and luxuries, this family had hurriedly uprooted themselves from a small community and thrust themselves into a new and crowded environment. And they probably did not realize that they were a part of a socio-economic pattern which has been developing throughout America since the outbreak of World War II.

People across our country are on the move, looking for new opportunities—higher wages, shorter working hours, and better working conditions. As the pastor thought of this family recently moved, he wondered if a father and mother, who had been so unconcerned about the spiritual growth of their family in this small, friendly community, would be any more concerned in the bustling city.

Had they stopped to think about a church home in the city toward which they looked so eagerly? They had not even taken time to call the church to say that they were moving. A later check revealed that after many months this family had not found its way to a church in the new community.

The point of the matter here is that no religious consideration formed any part of the important decisions which this family made so hurriedly. And they did not feel that anything was amiss in their plans. They had lost their faith and did not miss it.

We Have to Live!

For this family and so many like them, church loyalty, morality, ethics, and dynamic spiritual living belong to tomorrow, not today. The pay envelope, automobiles, clothes, house furnishings, television sets, entertainment—these are matters of the moment.

The command of industry, the tugging at the sleeve of the hope for economic betterment, and the seeming chance to climb upward toward the hallowed sphere of those who "have this world's goods"—these constitute a moving force to which many families are ready to give instant response. Here we touch, even if we cannot describe, some of the determining economic forces which occupy six-sevenths and more of every week for most of our American families.

"We have to live!" is their economic battle cry. *"We have to earn a living,"* says the father who is not aware that when "earning a living" becomes the supreme end of life, then life ceases to be worth living at all. Crouching in the shadow of these so-called imperatives, these who are so completely under the control of Mammon no longer hear the call of the church, nor the call of character, nor the call of community.

There are unmistakable signs of irresponsibility here, and there are more contributors to this lax condition than the persons in our focus family.

Those who with wealth and capital fashion the opportunity, and those who with skills and service respond to the opportunity, share collectively and individually a solemn responsibility to Creator and to every creature affected by the goods and services under their control.

The Christian of our day lives in this kind of society, yet because of relation to Jesus the principl other "Kingdom-Society" play life, pleading for application pression. What are some of t responsibilities of Christians i terdependent society?

The relevance of Jesus to a tion in life does not depend on cial station or circumstance moment. His words come same pungent truth to the and the mechanic, the owner operator, the president and the the largest and the least.

Christ is not so much concer what we do or where we work *whom we serve!* For him the our lives lies in their direct dedication—not a multiple mas a single surrender. He reminds *"No one can serve two masters. cannot serve God and Mammon* thew 6:24).

Our focus family has shown apparent financial opportunity an instant and enthusiastic r What would be required to m same family equally responsive demands of the kingdom of Go

We have further observe dominantly "bread winning" co the time and energy of so many neighbors. Is there no longer an for spiritual nourishment to st living soul?

God or Goods?

Immediately we are led to and to ask: what is the aim of it God or goods? Is it the ru coming Kingdom or the riches present moment? Here Jesus s with a fundamental propositio the love of money but love of Go always be the dominant passion

No one comes to membership kingdom of God without c singleness of heart and loving ence. No burning desire for ra tion, or wealth must ever be to usurp the First Commandm God's place in our loyalty.

The average family, whether poor, is beset with so many p that it is difficult to keep its l properly graduated. So easily sight of our central problem, w never God but idolatry. We h something other than God in t "throne room" of our souls.

It should be clear that the a black and white, right and wro not here easily determined. Ea of us must honestly testify powerful pull of possessions lives. The fact that Jesus did n demn private property as such d make our problem any easier in times.

GEORGE L. ZORN *is pastor of Park Avenue Methodist Church in Valdosta, Ga.*

rked in the carpenter shop,
money bag and a treasurer
disciples, received donations
n women (Luke 8:3), en-
homes of Peter, Mary, and
thout denunciation, carried
o the home of Zacchaeus
manding his all, and recog-
alue of honest work.
st told the rich young ruler,
u would be perfect, go, sell
ossess and give to the poor,
ill have treasure in heaven;
follow me" (Matthew 19:21).
recall the parable of the
nd Lazarus (Luke 16:19 ff.)
f the rich fool who advised
. . take your ease . . ." (Luke
inally, there is the severe ad-
So therefore, whoever of you
enounce all that he has can-
disciple" (Luke 14:33).

e Our Riches?

e these sayings of Jesus, on
hand, which ought to be
bear here. *"But seek first*
om and his righteousness,
ese things shall be yours as
tthew 6:33), and, *Jesus said,*
say to you, there is no one
ft house or brothers or sisters
or father or children or lands,
e and for the gospel, who will
e a hundredfold now . . . and
to come eternal life" (Mat-
9-30).

esus sought an earthly vehicle
ing the love of God, he turned
ure of a Jewish father who
w to give good gifts to his
and how to welcome home the
son. The crux of the matter
ys be not "to have or have
the "storage place" of our

aim of our lives so compro-
at life ends with "ashes to
hile our earthly barns are
t the seams? Or in our getting
ding have we acquired some
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sponsibility of the Christian
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r singular dedication and de-
ust increase so that we may
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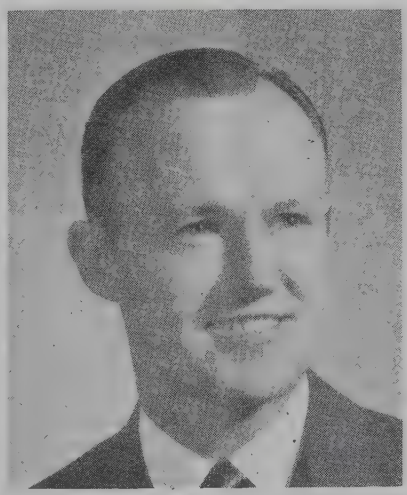
our time.

of Persons

imacy of persons" is a second
principle which we must keep
ns are to bear faithfully their
ility to our complex society.
ence of our priorities ought
e strange if first we seek God
ingdom.
boundless concern for the
is Father's children stemmed
basic fact: God is like that!
If He is concerned, then we *must be!* The only true values of life are person-centered. Men are more valuable than money.

Money has no real value apart from its ability to satisfy human need and contribute to personal growth toward divine maturity. Without a "first loyalty" to God and a deeply ingrained concern for the highest welfare of His



family, the accumulation of wealth, services, and skills into irresponsible "personal empires" constitutes a grave threat to any people, anytime, anywhere!

When restraints and regulations came into our economy during the war period of 1941-46, we saw alarming outcroppings of greed and profit-taking with utter disregard of human-hurt and basic morality. "Every man for himself, and the devil take the hindmost" is becoming too frequently the economic philosophy of individuals and organizations in "so-called" Christian America.

"I must look out for *number one*" is not only bad economics; it is a pole apart from the fundamental concept of Jesus' teachings as we find them in the New Testament.

There is no longer any justification for our ignorance of what it means to be Christlike. We must courageously face and overcome the stubborn wills that refuse to allow our lives to conform with these divine rules for serving the needs of humanity.

None is wise enough to foretell all of the changes which would be wrought if we could come under the spell of this compassionate idea, but even the most unlearned of us would feel its healing power.

The application of the basic law of love and concern would outlaw artificial scarcities. Controlled production would give way immediately to "all out" production under new and stronger motivation.

The teeming millions of starved and naked people seeking refuge across all of the horizons of our lives would begin to know our genuine concern and our spiritual kinship. The law of supply and demand would give way to the law of God. Then the cry would not be how much can I get? but rather how much can I give?

We would not give everything we have to the greedy of the world, but rather under the compulsion and leadership of the Holy Spirit, we would find a way to help human beings in dire need everywhere without bankrupting our ability to continue serving.

God is patient, but he always offers his guidance with a command: "Follow Me." How long will we wait!

If we fail to make progress here, there can be but one reason: our stubborn refusal to have our hearts broken by the destitute multitudes who broke His heart. They were poverty-stricken and excommunicated, and nobody cared. Do we care enough?

Comfortable or Concerned?

Christians must be the conscience of the world. Communities and nations must join the "fellowship of the concerned." The power, the sense of earthly security, the lack of sympathy, and other feelings that wealth brings to the individual produce a dangerous climate for the growth of the riches of the human soul.

There are times when many of us have been moved over the plight of our neighbors both here and around the world, but we got over the feeling before we took Jesus' incurable disease of love. Most of us adjust too readily to our position of advantage and forget the needy, the wounded, and the lonely.

A great Chicago pastor was on one occasion late for his entrance to the pulpit for the Sunday morning service. An alert usher made his way to the study and found the preacher looking across the tracks and weeping over the outrageous poverty and need that he saw there.

Seeking to console his pastor, the usher said, "It is sad, sir, but in time you will become accustomed to it." The preacher replied, "That's why I am crying—I will become accustomed to it."

The *true* Christian will never become accustomed to the ugly plight of the major portion of God's family, and will never pray for any creed that will make him more comfortable as he views the terrible scene. He looks into the eyes of Jesus, feels the broken heart of God, and loses his life to find it again in God's most glorious service!

EPIPHANY PREACHING

The Season of the Evangel extends from January 6 to February 12. White is the traditional color for Epiphany, and green is used for the following Sundays.

TOO OFTEN the Sundays following Christmas are anticlimactic and show a letdown in interest and attendance for the church membership. There is a logical reason: the pageantry of Christmas, the music festivals, the financial drives, and exhaustion from shopping and swapping, help to deplete one's energy and enthusiasm. Even the offerings may hit a midwinter slump, because families have obligated themselves heavily to pay for their Christmas shopping.

While it is true that the holiday interest cannot be sustained, it is also true that the commercializing of this holy season should not destroy the spiritual value of Advent, nor the significance of the approaching seasons of Epiphany and Lent; it is a temptation for even the minister to succumb to this post-Christmas lethargy and merely relax—while the college students take over the Sunday after Christmas. They also help considerably in the Watch Night program, which affords him a fresh start for his New Year's sermon; however, the greatest emphasis is not the secular calendar events, but the great religious heritage and tradition.

Epiphany (Season of the Evangel) begins January 6, and continues through February 12. The word means "appearance" or "manifestation," and this was the festival for celebrating the appearance of Christ to the Magi and the manifestation of God's light and love to the Gentile world. Epiphany was sometimes referred to as "the twelfth," for it was twelve days after Christmas when the light of the star led the Wise Men of the East to the Christ child.

This festival prevents Christmas from degenerating to a sentimental celebration of the birth of a baby. The birth of any baby is a time of rejoicing, but the birth of the Christ child was the supreme manifestation of God to men. This season helps to break the provincialism of the strict sect of Judaism, and makes available God's light and love to all men everywhere, for He was . . . *the true Light, which lighteth every man that cometh into the world* (John 1:9, K.J.V.).

Happily the lowly shepherds heard the angelic choir; but fortunately, the wise men of another nation saw the Star, which was *a covenant of the people, . . . a light of the Gentiles* (Isaiah 42:6, K.J.V.). God was respector of neither persons *nor* nations, but now all men may believe and receive him.

During this season the church usually observes Universal Week of Prayer (which begins in the Christmastide season), the Church and Economic Life Week, and Race Relations Day. These are followed by Brotherhood Week, which in 1956 begins on the first Sunday in Lent.

Following the Magi story farther, a vision of the Christ will cause many to return to their homes *by another way*—another way to avoid persecution, tragedy, and suffering. This vision should lead to *another way* in personal living and social responsibility.

Universal Week of Prayer

When the minister plans for his six weeks during Epiphany, he may begin on **January 8** with a sermon appropriate to the Universal Week of Prayer—"That They One" (see John 17:11). This subject emphasizes the place of prayer, but strikes the note of the uni of Jesus' interest and prayer life.

The Church and Economic Life

January 15-21—*The Church and Economic Life* may be observed with many aids coming from the A of the World Council of Churches in Evanston. Th is increasingly aware of its social responsibility w man's life is affected. Problems of unemployment, conditions, the profit and service motives of our e life, use of leisure, and our assistance in helping vate the undeveloped areas of the subjected people world—these problems should be upon the Christia science. A good sermon subject would be "Spirit the Secular."

This week will afford an opportunity to rethink ference between secular and sacred professions. God still calls people to the ministry and the missi but God needs Christian laymen to interpret and ex this sacred relationship in business transactions total economic life.

Recently I saw a letter from an industrialist who his refusal to support a Christian project by sa won't give a dime until the Church quits meddling tics, labor relations, race relations, and such social and sticks to Religion and the Bible." No wond Jesus was thrown bodily from the synagogue w vowed that he would preach to the poor, heal th outcast and oppressed, the physically handicapped, erate the bruised and let them know that the acc year of the Lord is *now*. Had Jesus presented Isaiah form as suitable for the next world, or the next gen his hearers would not have been shocked—anyti now.

The other Sundays during Epiphany may be de according to the conviction of the minister and the of his heart for the manifestation of Christ in all life and to all people.

Call to Christian Vocation

Sunday, **January 22,** could well be a time to fol economic emphasis by "The Call to Christian Vo To be sure, this could include the ministry, missio church-related professions, but it should emphas spiritualizing of *all* professions and areas of life.

Choosing a profession whereby one may give exp to his God-given talents, abilities, and the finest us personality and character, is a divine responsibility who work for the enriching of the *physical* lives of o fields such as food and clothing stores, the medical sions, caterers, and recreational directors; in the areas—the teaching profession, library science, th nalistic world, communications; as well as the *spirit* social professional workers—all should feel that t *fellow workmen for God.*

Lectionary for Epiphany

6, Epiphany. 2 Corinthians 3:18-4:6; Matthew

8, First Sunday after Epiphany. John 1:1-9; Mat- 1-12.
15, Second Sunday after Epiphany (Missionary Romans 10:8-15; Matthew 28:16-20.
22, Third Sunday after Epiphany. John 3:1-11; w. 6:19-24.
29, Fourth Sunday after Epiphany. 1 Corinthians , 23-25; Matthew 6:1-8, 14-18.
5, Fifth Sunday after Epiphany. 2 Corinthians 10; Luke 12:49-53.
12, Sixth Sunday after Epiphany (Race Relations Acts 9:10-16; John 15:13-20.

ly Are Exalted

22 could well be followed with an effort to ne Commonplace" on Sunday, **January 29.** The herds found the Christ; the humble servant near r and innkeeper all had their opportunities.
eople in the commonplace jobs of today go un- ut nevertheless witness His presence and glorify It may be a shoe cobbler whose business it is to tian, and yet he "cobbles shoes for a living." It chweitzer in Africa or a Kagawa in the Japanese a George Washington Carver working with the sweet potato, but all of whose gifts and lives nds of the Master are multiplied, some twofold, old, and some a hundredfold.

ssion Is a Virtue

aining two Sundays in Epiphany certainly should o stress the universality of Jesus' love and com- **ebruary 5** should recognize Boy Scout Week and of investing in the lives of boys within the com- One should not, however, lose sight of the need that interest and program and gospel to all boys re. "How Large Is Your World?" could be a chal- tle and question.
llow Barr in his little booklet, *Let's Join the Race* (University of Chicago Press, paper, 25 lls of the plight of two thirds of the human race nk C. Laubach, who has visited eighty nations of help lift their literacy, economic, and spiritual , could give a story which would put the burden rld upon the hearts of one's congregation. The wareness," by Miriam Teichner, and "There Is the Cross," by Elizabeth Cheney, would help any- ate how Christian he may or may not be. Both ay be found in *Masterpieces of Religious Verse,* James D. Morrison (Harper & Brothers, $5.95).
me may also prove valuable in beginning some roject, such as sending CARE packages or paying t expense for a government relief shipment to dy area. Another might be to bring a displaced d his family to one's community—this may be by an individual, a church, or a church-school y two requirements are necessary: first, secure the father; second, have a house ready in which may live. If his salary is sufficient, the displaced n pay his own rent after his first month, and the ould have had the joy of furnishing the house— *ou did it to one of the least of these my brethren, t to me."*

Race Relations Day

February 12 is Race Relations Day. This day has become more prevalently observed throughout the church during the past several years. This year it holds tremendous possibilities for good—the community, nation, and mission fields are listening for the voice of the Christian Church as never before. It is an opportunity not only for Christian declarations for brotherhood, but the practical application and demonstration of one's Christian faith. So many subjects and texts stand out, begging to be used: "Removing Barriers"; "Broken Down the Middle Wall of Partition"; "Made Us Sit Together"; "Hath Made Both One"; "One New Man"; "Reconcile Both Unto God"; "No More Strangers and Foreigners" (see Ephesians 2, K.J.V.).

There is added significance when it is realized that Paul is talking about the relationships with people where their traditions, customs, religions, and heritage forbade their association and fellowship. Jesus, on one occasion, said to the people: *"You have a fine way of rejecting the commandment of God, in order to keep your tradition!"* (Mark 7:9)

This matter of race relations is not a sectional problem. We are prone to ask other sections to attend their *own* business and set their own house in order, but this is usually a method of rationalizing and evading the issue. Any injustice, discrimination, or segregation of mankind, based on color alone, is shouted from the housetops around the world where two thirds of the people are colored.

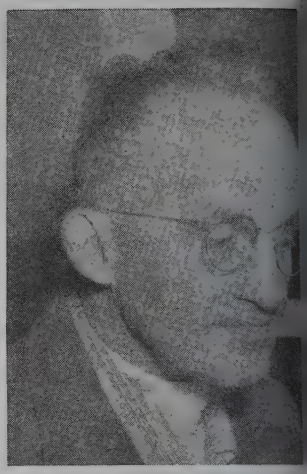
Last June 3 the papers of Alabama carried the story of a Methodist annual conference's resolution to continue the segregation of races, and "maintain their time-honored customs and traditions"; the next day, June 4, this story was carried in the largest newspaper of Southern Rhodesia to the delight of the whites there, who hold the last vestige of legal segregation in any civilized land, and to the embarrassment of the natives and missionaries serving in that country. One missionary serving in Rhodesia—whose native home is in Alabama—stated that her native Christian friends came with their papers asking, "Why your mother church does not practice at home what you are teaching on the mission field?" And she replied, "I have no answer."

This question is one which is not settled *overnight,* but one which must be faced by Christians *before* night. Where unchristian practices prevail, which cannot be entirely eradicated immediately, the Christian should confess that the situation is not in harmony with the mind, teachings, and Spirit of Christ. He should also resolve that he will be on the side of reconciliation and make a definite commitment to love and brotherhood in his personal relationships.

There are situations where interracial meetings cannot be held without confusion and controversy. In such a situation it may not be right to force the issue; but neither is it right to let a few who may be prejudiced prevent the holding of a fine service of Christian fellowship for those who are ready to be brotherly and who desire the Christian atmosphere of the church for their exchange of ideas and the sharing of their Christian concern.

Sunday afternoon may be a satisfactory time and opportunity for an interracial meeting, when there is no traditional hour of worship in the community; thus, those may come who desire to bridge the gap of misunderstanding and the distance caused by a segregated society. In this manner no one will feel that a situation has been *forced.*

The Methodist minister is in a peculiar position in the church and community—he *must* lead in applying the Christian Gospel to all situations in life. His church stands behind him, and his laymen expect it of him, and the founder of Methodism set the pattern for him.



How to Help Victims of Tragedy

A man who has been through *the valley of the shadow of death* tells how he would minister to sufferers of disaster.

By GALIN E. JORDAN

AS I SIGNED IN from a ten-day leave the adjutant said to me, "The colonel wants to see you."

"You know Captain Blank?" the colonel asked, as soon as I had saluted.

"Yes, sir," I replied. "His wife and two children were in the same coach with me when I left."

"Have you heard about him?"

"No, why?"

"Well, he was demonstrating a booby trap and it exploded in his hands. He lost both hands at the elbows, one leg at the ankle and one eye. It was touch and go for a few days but now he will make it. I want you to see him at the hospital and convince him that life still is worth living. He's feeling blue."

What an assignment! How woefully inadequate I felt for such a task! I lacked the understanding of maturity for this job and I knew it. I was to learn the hard way. Within a few short years I was to know both tragedy and personal disaster firsthand. It taught me much about ministering to those whose lot is tragic.

Two friends came to me and in as gentle a way as possible told me that there had been an accident back in the States, that my wife and younger girl were dead, and that the surviving daughter was in a critical condition. I was thirteen days away by the fastest available transportation.

Sometime later a diagnosis of a speaking difficulty was reported to me, "You have a cancer. Fortunately it is of a type that responds to surgery, but you'll have to find another profession. Your voice box must come out." So I became an ex-preacher trying to find a new way of life.

GALIN E. JORDAN, *former USAF chaplain, is a free-lance writer of Gold Beach, Ore.*

After knowing tragedy and personal disaster firsthand, how would I minister to those in dire need? I know from experience that their need can be great. In the hour of my own anguish and uncertainty, how could my minister friends best have given me the fortitude and faith I needed? It is a part of the irony of life that when I have learned how to minister to those in such need, I am physically unable to do so. I offer five suggestions.

Break the News Personally

First, if possible I would break bad news myself.

Twice I have had minister friends in the military service break bad news to me. It was a fellow chaplain who told me of the death of my loved ones. It was a chaplain—and this time one of the Catholic faith—who cut across hospital lawns and in back doors to get to me ahead of the doctors, to tell me that the diagnosis was cancer. I was thankful each time that it was a man of God—a man who was trained in such difficult tasks—who broke bad news to me.

If I were a minister again I would do my utmost to work with the medical men of my parish. Especially of my own members I would urge them to let me break bad news. Most of all I would want to break the news if it were to inform someone that he had a fatal illness.

When it becomes certain that I have only a short time to live I want to be informed. I have faced death too many times for it to have any terror. I think that if I had only three days more of life, I could get more living out of those three days, and could show more kindness to those about me, if I knew they were to be my last.

Since I cherish the privilege of knowing when death is approaching, I would not deny it to others. I would prefer to be the one who broke bad news to my own parishioners. I think in so doing I could take some of the terror of

Face Reality Openly

Second, I would openly face reality but with courage and faith.

In the military service all the unsolvable personal problems ultimately find their way to the chaplain. My experience in such work have convinced me of one truth. There is almost no personal problem that cannot be solved if the parties involved will face reality with courage and faith. Usually when one or both of the parties refuse to do so that problems become unsolvable.

In our thinking all of us are prone to exclude unpleasant facts. We refuse to think of the fact that death is certain. We do not think of the fact that one out of three will be killed or maimed in an automobile accident. We do not think of the fact that personal disaster may come. We try to avoid reality.

It would be better if we could cultivate the habit of facing unpleasant things instead of taking refuge in wishful thinking. We fortify ourselves against the fearful experience by cultivating the habit of facing reality. It is sometimes difficult to get a family to do so if they have formed the habit of running away from reality.

When a maiming or a fatal accident comes, the individual afflicted must be brought to recognize one great truth: in the long run his own recovery is not important. It is dwarfed into insignificance before the inherent goodness of God. The skilled minister can help those afflicted to realize this. He can steady them in the fateful hour when it may be the thing that tips the balance in their favor if sickness or surgery is critical. We must learn to say, "Thy will be done."

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ory. Every minister has seen
this. The afflicted can be made to experience it.

Get Them to Talk

Fifth, I would get them to talk.

When a deep sorrow has come into the life of a person, how many times well-meaning but ill-informed friends say, "Now be careful. Don't say anything that will suggest his loss. He may even break down." The really considerate person would take just the opposite course, and would strive to get the person in sorrow to talk, and would weep with him. That is God's way of assuaging sorrow.

Modern psychology is quite clear on this, a repressed emotion is always fraught with danger. An expressed emotion is one that is harmless. Certainly sorrow is one of the most profound of human emotions. It is an observed fact by those who conduct funerals that those who express their sorrow recover quickly.

Those who do not express sorrow may face a profound emotional shock. Expressed sorrow does not fester. It is a clean wound so it is healed, according to a wise plan, by time.

One of the problems military men face is that of battle fatigue or shell shock. It is a form of neurosis. In treating cases where a profound emotional trauma was the result of a frightful experience—and experiences can be just as maiming as accidents—it was found that if the doctor could get the patient to relive the experience again and again, sometimes suffering almost unbelievable emotional agony in the process, that the experience lost its paralyzing terror. By reliving it the individual could be healed and could return to normal life and activity.

So also a frightful prospect grows smaller with familiarity. I know this firsthand. The idea that I might die of cancer lost its terror after a few days. The fact that I am known as one susceptible to cancer no longer affects my life. I have learned to live with my "sword of Damocles."

To avoid a case of cancerphobia I have found that is a good thing to tell everybody why I talk funny—by swallowing air and belching it up again. Also, that it was due to cancer of my voice box. When the facts are faced openly, when they are made a part of one's daily life; when everyone knows about them, they lose their grip on one.

Certainly I have learned how asinine the "hush hush" idea about cancer is. By bringing it out in the open it no longer affects me or those with whom I come in contact.

All of this adds up to one thing. When ministering to those whom tragedy or personal disaster strikes, *get them to talk.* Get them to relive the great sorrow or the soul-stupifying experience. Get them to talk about the fatal illness they may have. Once it is out in the open it can be faced. By merely talking about it—by recognizing it for what it is—its power to wither the soul is automatically gone. This I would strive for above all else. It is the key to a successful ministry to disaster victims.

When I underwent delicate throat surgery, no one told me I would wake up in a special tent for that kind of surgery. I thought I was in an oxygen tent. It could mean only one thing. The surgery had not been a success. When I was still under the tent the next night I was certain death was approaching, for recovery would have been well under way by then. Had it been the approach of death it could not have been more real.

If I were called upon to minister to those who are on their way into eternity and who remain conscious to the last, I would try to arouse in them the same experience I went through. When one must go, it is possible to approach life's greatest change almost with eager expectation.

One can make it his life's greatest adventure. When one does so he has overcome death. He is aware of the fact that he has already passed out of death into life. It is a consummation of our earthly life that should not be dreaded.

✠ A Good Sport? ✠

Some preachers "steal" sermons sometimes, but who would have thought it of a common burglar? There's at least one thief, however, who decided he needed a couple of sermons, so he stole them from Methodist minister Robert N. DuBose of Columbia, S. C., according to the Associated Press. DuBose, pastor of Shandon Methodist Church, said one of the sermons was titled "Good Sportsmanship," and that "if he had known anyone wanted it he would have given him a copy." The thief's take, by the way, included several silver dollars.

Counselor's Workshop

Both consultants agree that less preaching and more listening by the pastor might have helped this woman to free herself from her fears.

Fear Complex

MRS. H., a member of my church, has been fear-laden for years. She is a young woman—I presume forty years of age—and has taught school, served acceptably in our youth department for two or more years, and works in the W.S.C.S.

For years she has refused to go out of town in a car. I understand her brother was killed in an automobile accident.

For several months she has been confined to her home most of the time, going out occasionally. She rarely attends church. She is going through the menopause, which has affected her nerves, together with her fear.

Her father is staying with her during the day as she will not stay alone. Prior to this, she would call her husband home from work as "she was afraid." Her father, at her request, called me about two months ago and I went to see her.

The First Call

Pastor. Well, what can I do for you this morning?

Mrs. H. I want you to talk to me.

Pastor. Let's reverse it and you talk to me. Tell me what is bothering you.

Mrs. H. I can't.

I did gather that she had seen a doctor in a large city who had given her some strong medicine which has upset her terribly. I tried to tell her that her physical condition was natural to all women; that my sister, younger than she, had gone through this and was considerably worse than she, yet had come out of it okay.

I urged her to be patient for a while, trust God, and realize that she had nothing to fear except fear itself.

We had prayer after reading Psalms 73 where the psalmist relates his experience of turning his eyes out from his sorrows, his ills, to the pomp of others. It was not until he *went into the sanctuary of God* that he could perceive the end of the wicked. The tide had turned for him, as it will for us too. With this encouraging word, I left.

Second Call

About two months after my first visit, her father called me again for her. I went and on entering, I said: "Well, what's on your mind today besides your hair?" *(Maybe I was rude here. She burst into crying.)*

Mrs. H. My doctor came yesterday and told me that my recovery was up to me. I haven't any faith to get well. Can you help me find faith?

Pastor. Faith is a gift of God, but there are things we can do to strengthen faith, even to get faith.

(She reached out for my hand and I held it a moment, talking to her as a father. She was in bed as she was the other time I called. Her father was in the next room.)

Pastor. Have you ever been truly converted?

Mrs. H. I thought I was, but I have never had peace. I prayed sometime back and thought I had peace for a while.

Pastor. Yes, we have thousands in our churches who think they are Christians but have no peace. *(I then proceeded to deal with her as I would with a seeker at an altar of prayer.)* One must *". . . forsake his way, and the unrighteous man his thoughts; . . ."* and . . . *confess our sins . . .* for . . . *all have sinned and fall short of the glory of God. (I paused each time for her reaction.)*

Mrs. H. I might say I could let him have his way, but maybe tomorrow I would want my way.

Pastor. Yes, that's the way some would like to do, but Christ does not play second fiddle to anyone or anything. It's his way all the way. You are the one seeking him on his terms. He does not seek us on our terms.

(I tried to show her that after forsaking our way and fully confessing our sins, faith will be easier to exercise, remembering that He said ". . . him who comes to me I will not cast out." I urged her to see that Jesus had to do one of two things—accept her or reject her.)

Pastor. How about it, can you trust him?

(I then advised her to let me get her into a hospital as she needed some help to overcome this fear which had cursed her for years; she still insisted she could not tell what it was all about, or what she feared.)

Mrs. H. Oh, there are others w help more than I do.

Pastor. That may be, but you too. Then we need you when turn, having gotten hold of y You will be a great help to u church. You can be used of Go

Mrs. H. If I. . . .

Pastor. Just stop that "if" b and begin to say *I can do all th him who strengthens me.* Give something positive for a while the negative, the subjunctiv doubting viewpoint. *(We had re more from the Bible and had together.)*

Maybe I should have let her fi statement—"If I. . . ." I told he me know if she wanted me to get her in the hospital.

She has said nothing about was in church Sunday last, and baccalaureate services that aft I called yesterday; she was o came in behind me. I inquired h liked two books on recovery tha taken to her shortly after my visit. She remarked that she like fine.

Pastor's Questions

How can she be made to see w fear is? What did I do that coul been done better? What did I s would have been better unsaid? I some book that could be of aid on "fears"?

Evaluation by

ROBERT C. LESLIE

THIS pastor indicates better standing of this woman an problems th demonstrate manner of with her. positive side recognition t problem is long st ("fear-laden years") an her reluctan drive out o seems to hav connection w relationship with her brother.

LESLIE

He recognizes, too, that the pause often carries with it seve

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He observes, too, that her
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and uncertainties which she
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and who wants to increase
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Evaluation by

EARL H. FURGESON

IT IS obvious that Mrs. H. (forty years "young") is a sick woman. She "has been fear-laden for years," has "refused to go out of town in a car," is "confined to her home," and calls her husband home from work because she is afraid to stay alone.

FURGESON

But "she was in church Sunday last," and also attended baccalaureate services. From such behavior the pastor would know that Mrs. H. is in need of help, very probably psychiatric help. His assignment, therefore, would be to help her to accept herself as a person needing treatment and to assist her in finding it.

Behavior like this is usually the product of deep-seated unconscious anxiety, and this is difficult to treat because the true causes are unknown to the victim and usually require prolonged therapy to bring them into consciousness where they can be understood and controlled. Most pastors do not have either the time or the training required for the right handling of such cases, but they do have an important responsibility to the patient in pastoral care ancillary to therapy.

Perhaps the pastor's first mistake is his failure to understand his role with the parishioner. He begins with a medical diagnosis and undertakes treatment in the form of suggestion: "She is going through the menopause." How he knows this he does not tell us, and whether she is going through menopause or not, this is very probably not the cause of her trouble.

The pastor, however, assumes that it is and casts himself in the role of medical advisor: "I tried to tell her that her physical condition was natural to all women. . . ." The pastor is here out of his field and, as is inevitable in such instances, his opinions are not well informed. All women do indeed go through menopause, but they do not all develop neurotic symptoms. The medical aspects of the case are not his concern. The emotional problems of the patients are his concern, and they probably do not root in physical causes.

Turning now to the interviews, the first prominent fact is that the parishioner appears to want to talk and very much needs to talk. Inasmuch as her problem is locked up inside herself and can only be unlocked in a relationship with another person whom she trusts, it becomes very important for the pastor to provide the atmosphere of understanding in which she does most of the talking and he the listening.

One gets the feeling that it would be good if the pastor in meeting her could forget his official role and meet her person to person, but the pastor's opening remark does not indicate that he is thinking in these terms. He says, "What can *I* do for *you*?"

The pastoral relation is seldom a relation of "you-ask-me-I-tell-you," and when one is dealing with emotional problems, it never is this. Likewise, the request, "Tell me what is bothering you," is inappropriate. She does not know what is really bothering her, and her reply, "I can't," is the simple honest truth of the matter. The pastor, nevertheless, continues with his plan to "do something for her."

He urges her to "be patient," to "trust God," and "realize that she had nothing to fear except fear itself"—a well-worn platitude. An elementary principle in the treatment of anxiety is that pep talks do no good.

If she could abandon her fears, she would; and to tell her what she ought to do when she cannot is to cause her to feel rejected because the implication is that the pastor cannot accept her if she does not follow his advice. This is the fault which Seward Hiltner identifies as "moralizing." In this interview we have "moralizing" backed up with Scripture and prayer. (There is no indication that the parishioner asked for Bible reading and prayer. Were these purely the pastor's idea?)

Talked Too Much

The second interview gets off to a worse start than the first, and the pastor correctly labels his remark as "rude." What he does here is to make light of a person suffering from a serious problem. He says (by implication): "I refuse to take your problem seriously."

Why should he do this? No one would make light of a person suffering from intestinal cancer; but emotional suffering can be just as acute. Very probably the pastor attempts to joke about the matter because he himself is anxious. He probably does not know what to do with this woman and he defends himself from getting implicated in her problem by making light of it, just as in the first interview he kept her at

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arm's length by telling her what the trouble was and preaching a sermon on the subject.

He would do more good if he talked less and listened more. When she asks him to help her find faith, instead of leading her out so that she can tell him what the obstructions to faith are *in her*, he produces a sermon on the subject, and later on another on the subject of conversion. One of the hard things we all have to learn is that pastoral care is not preaching. The second lesson is equally hard: There are no pat answers to complicated personal problems.

In general these interviews reveal the sad sight, illustrated at one time or another by all of us, of a pastor refusing a needy parishioner the opportunity to talk to him. In several places he moralizes about her problem; in one place he makes light of her problem.

The one thing he does not do is to permit her to talk about her problem, and this would have been the most helpful thing he could have done.

The second interview contains one move in the right direction: "I then advised her to let me get her into a hospital. . . ." The pastoral assignment in this case is to encourage the patient to seek psychiatric assistance. Does the pastor have in mind a mental hospital? Does he know what mental hygiene resources are available in his community? He could be of real help if he had some reliable recommendations to offer.

As to the questions, I would say, in answer to the first, that she can be *helped* (not "made") to see what her fear is if someone will provide her an understanding heart and a listening ear.

The next two questions have probably been answered already.

As to "some book that could be of aid to her," there is no book that is likely to be of any help in aiding her to get to the root of her problem. What she needs is not a book but a person, one who understands the nature of anxiety and one who can provide a trustworthy interpersonal relation.

As to some reading that will help the pastor understand the psychodynamics of the anxiety reaction, a good introduction to the subject may be found in Percival Symonds' book, *Dynamic Psychology,* or his larger volume, *The Dynamics of Human Adjustment* (Appleton-Century-Crofts, $4.75 and $5.50, respectively). The chapters on "Anxiety" and "The Defenses Against Anxiety" are particularly appropriate.

Rollo May's volume, *The Meaning of Anxiety* (Ronald Press, $5.00), is more detailed and also helpful. Madeline Gray's book, *The Changing Years: What to Do About the Menopause* (Doubleday, $2.75), offers a readable account of menopause period.

Audio-Visual Resources

• DULLNESS rather than decency was pinpointed as the major problem with films today by Fred Eastman, Protestant authority on church drama.

"A picture can be decent and still be stupid, dull, and worthless," Eastman stated in a RNS release recently. "I believe the American people want honest pictures, films honest about the struggles of our daily lives. We want pictures that help us not simply to escape from life but to understand it." Now retired, Eastman lives in Claremont, California.

• A weekly radio program entitled "Good News" and produced by Methodist pastor T. C. Whitehouse was scheduled to begin on the Mutual Network November 26. A summary of the most heartening stories in each week's news, the program is available to all Mutual stations, though acceptance is voluntary.

Whitehouse, minister of Third Avenue Church in Columbus, Ohio, suggests that Methodist pastors encourage local Mutual stations to accept the program which will be broadcast for six months. "Good News" will be presented in co-operation with the Methodist Radio and Film Commission and the Broadcasting and Film Commission of the National Council of Churches.

• *Indian American* (16mm, sound, B&W, 40 minutes) is currently one of the most highly recommended home mission films available. Filmed largely in the heart of the Navajo country, the picture dramatizes the sordid story of the exploitation of American Indians. It was produced primarily to meet the domestic mission theme for Protestant churches in 1955-56. Rental, $10.00.

Strangers in Their Own Land (filmstrip, color, script) is another aid which can be used in emphasis on the home mission theme. This one also deals with the American Indian, especially with problems faced by an Indian family which moves from a reservation to the city. It is for use with youth and adult groups. Sale, $5.00.

• A stewardship film released this fall by the Broadcasting and Film Commission of the National Council of Churches is *The Beginning* (16mm, sound, 45 minutes), which tells how one family came to accept new responsibility for their church. Rental, $10.00.

• *What Price Freedom* (16mm, sound, 40 minutes) contrasts Christianity and communism, makes plain the r basis of American democracy, a sents freedom as a God-given r be used responsibly and wisel deep Christian faith of a Germ behind the Iron Curtain is dran in the film.

Produced as a tool to stimula cussion on many of the vital iss our day, the film was photograp East and West Berlin early in Rental, $10.00 (B&W); $15.00 (c

• *Wondering World* (16mm, B&W, 24 minutes) presents the i tance of Christian education in tian colleges and universities to p our nation to help solve the probl a wondering world. It was orig produced as a brochure by Sou Methodist University. The pictur filmed on the SMU campus, a available without charge (excep return transportation expense) book the film, write Office of Cor nity Services, SMU, Dallas 5, Tex

• *Solomon's Temple* (35mm film color, script) presents descriptiv formation centering on pictures of Lester Garber's authentic mod Solomon's temple. This scholarl may have value for pastors and vanced students of the Bible i Testament study. It is available the producer, Southeastern Films Spring St., NW, Atlanta 3, Ge Sale, $4.25.

• Audio-visual aids mentioned i column are available from The odist Publishing House, unless a source is given.

• *Citizens Solve Problems* is th of a new thirty-page turnover on the alcohol problem. The cha proaches the drinking question basis of citizenship responsibilit is designed for use with any age Cost of the chart, with metal eas leader's guide, is $34.50. Order TEM Press, 100 Maryland A NE, Washington 2, D. C.

• *In the Face of Jeopardy* (16m color, 29 minutes) is a tense, dra film with two gripping stories to the very personal account of one struggle between faith and fea the authentic, documented story struggle between communism Christianity being waged tod Southeast Asia. Rental, color, B&W, $8.00.

en the Clubs Come to Church

The writer feels that pastors should insist that fraternal and service groups not attend worship services "in a body," for this is a subtle attempt to *use* the church.

ERNON BIGLER

IMON experience of most testant churches is to discover es playing host to various fra- ervice, and social groups in the ity on Sunday mornings ut the year.

roblem—for it is a problem— rom the deliberate month-by- ultivation of clubs and fraternal y some churches to the bian- annual casual visit of the Vet- Foreign Wars or American But for all churches and all the practice of playing host to ch groups raises many subtle, serious, problems.

attern for fraternal groups is at uniform. Usually a more or ve member of the First Meth- urch notifies the pastor that al Sons and Daughters, Lodge 15, will honor him and his y attending services in a body tain Sunday.

astor has been rather discour- ely at the small attendance in services; he is happy at the of a better than usual attend- d he does not wish to offend the Sons and Daughters. So he ly replies that they are most

tion of the church is reserved Loyal Sons and Daughters, and ervice of mutual back-slapping d result. Incidentally, a happy, unsolicited, by-product of the will be a few extra ones, fives, s in the collection plate.

verage pastor hopes that this influx of the devout will "hold following Sunday. More often , however, it drops back to the ll congregation the next week,

and the hope is in vain. But there are certain subtle but real implications in the whole procedure. The more discerning of our people sense them; and even though they cannot define them precisely, sensitive Christians realize that something is amiss when the clubs come to church.

Honors the Church?

The most significant of these implications is the tacit assumption that the fraternal group has done special honor to the church by attending in a body. Ministers have even been known to thank the Loyal Sons and Daughters for having attended—the implication being that one can honor the church or do it a favor by being present on Sunday. Nothing, of course, can be further from the truth. We go to church to worship God, not to honor man.

The real motive of the persons who make such a show of attending church as a group is neither to worship God nor to honor the church, but to call attention to their club. This subtle, high-pressure method of using the church is a serious offense against God and his church that should never be encouraged by ministers of the Gospel.

There is also the implication that the church itself is not sufficiently significant to demand the time of the members of the groups who attend in a body. It is easy to look around on Legion Sunday, Lion's Sunday, Rotary Sunday, or Boy Scout Sunday to see numerous faces which will not be seen in church again until the next special Sunday rolls around.

It is clear to any thinking and spiritually sensitive person that the seldom seen club member is much too busy for the church at any time except his own club Sunday. This can have devastating effects upon the morale of the faithful worshipers of any church.

A third implication is that people attend church not for the love of God or loyalty to the church, but through loyalty to a club or fraternal group of a secular and nonchurch nature. A group which recently asked to attend our church sent a committee to discuss the matter with me. I asked them to explain the purpose of their special Sunday. The reply was, "It is our custom each year to honor our queen by attending the church of her choice."

They come not to worship God but to honor a mere mortal. This is a perversion of the purpose of worship and is almost blasphemous in its crassly insensitive unawareness of the true purpose of divine worship.

This third assumption is likely to be apprehended by only the few people of the church who appreciate the value and necessity of regularity and faithfulness in attendance. This is particularly true of our youth and children.

When the 4-H Club, Job's Daughters, or Boy Scouts attend The Methodist Church in a body, they may come with youngsters from half a dozen different churches. The assumption is that it does not matter if a Baptist or Episcopalian church-school class is disrupted by excessive absences.

Any Christian educator will tell you that regular attendance is of utmost importance in church-school work. For a boy—or a man—to interrupt his regular attendance at his own church at the whim of a club or fraternal group is to contribute to the failure of his own church.

Just Another Club

The fourth implication of the clubs going to church may be the most subtle of all. It is an implication which more and more pervades our secular culture —in spite of the much discussed religious revival in our midst. This is the

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unspoken feeling that religion can be put on and off like a cloak, a handy thing to have around, an aid to respectability, but not a serious claim upon man's total allegiance.

The practice of attending church "in a body" is likely to promote an easy acceptance of the church as just another social organization, pretty well on a par with the Masons, Odd Fellows, Rebeccas, and a host of other good, but vastly inferior and subchristian organizations. This does vast injury to the church by cutting the very nerve of loyalty, especially in the case of members who find it hard to understand the unique function and purpose of the church.

Every ingratiating attempt of a secular organization to "honor the church" by attending its services is unconscious but clear evidence of the secular view which considers religion either irrelevant to life or at best an easy way to peace and social success.

These assumptions, of course, have not grown out of a vacuum, but have come to some extent from the very nature of fraternalism itself. While I would not imply that there are no values in fraternal and service clubs or that they are uniformly unworthy, there are, nevertheless, certain dangers which need to be considered by every thinking pastor.

What minister has not stood at a graveside and listened to the extravagant and frequently grotesque ritualistic language of a departed brother's lodge as the chaplain solemnly intoned the words of fraternal committal?

Here is the lodge, attempting to give a sense of spiritual security and adequacy which in reality only the church can completely give to man. It is little short of sacrilege for any earthly organization of men or women to refer to God as the "Great Grand Master," or to heaven as the "Perfect Lodge on High." The implication is that the lodge is roughly equivalent to the church which our Redeemer died to establish.

The analogy is not meant to be sacrilegious, but it is painfully clear to anyone who holds the stately ritual of the church in high esteem that something is amiss. To call a mere man a "worshipful grand master" is such an extravagant and careless use of language that it detracts from other truly meaningful ritual and makes that of the church seem almost trivial by comparison.

One fraternal group which I know about even seeks to carry this meaningless ritual into the church itself, asking permission when it makes its annual visit to the church to form a cross in the chancel and sing and pray as a benediction to the service. Such a request is completely out of harmony with orderly and meaningful liturgy of worship, for such activity implies that a man-centered group can shed blessings and benedictions upon God's divinely appointed institution.

Service groups do not thrive on ritual as do the secret fraternal groups, of course. But they have succeeded—not to their discredit—in securing great loyalty from their members. But the very fact that many service club members show more intense loyalty to their club than they do to their church raises another serious problem.

The service club has a way of making every member feel that his active participation is absolutely essential to the success of the club and is extremely important. The club will level fines and other penalties upon members who become neglectful of their duties or irregular in attendance.

Perhaps the church should use some of the same methods; I do not know. But this is very clear—that the church has not succeeded in making its members anything like as conscious of their obligations to the church as they are of their responsibilities to their clubs.

Whenever the church permits a club to wield its authority and use its pressures to get otherwise indifferent members out to church, the church turns over its rightful function to a secular group. This is not an indictment of the club, but of the church. The fact remains that the method of promoting church attendance is wrong, however, for it has substituted loyalty to a man-centered group for loyalty to God's church.

The pseudoreligious orientation and the often meaningless use of language of fraternalism, along with the intense loyalty of members to service clubs, make it all too easy for a church to be maneuvered into a position in which the club *uses* the church and even claims recognition for itself on a par with the church. The church cannot permit this to go unchallenged.

What the Pastor Can Do

But what can the conscientious minister do about this problem? How can he be cordial and co-operative with the clubs who come to church, while retaining the unique place and function of the church, which is responsible for ministering to the needs of the members of the clubs?

First, the minister not only can, but should, declare again and again the true purpose of worship and state over and over the function of the church. He can lift up the significance of dignified and orderly liturgical worship, making the morning services of worship so significant and so meaningful that t men themselves will not want anything that might belittle, from, or degrade the worship mighty God.

Second, he can put away fron self the temptation to make ov to clubs and lodges or societies fo support *as* nonchurch groups. M the embarrassment which come the clubs going to church is th of ministers who wish to use the just as the clubs sometimes w use the clergy or the church.

The minister is not appointe pulpit to be a chaplain to the of the community, but to minis every individual in the parish. ministry can best be performed minister is responsible to one in tion—the church.

Third, when the clubs do co come they will—the minister s maintain the following positions:

A. He should make it clear th people are welcome to worship a ners, all alike, all in need of grac come to divine worship as sinne need of God's grace, all men of al tions bowing alike before his d majesty.

B. He may courteously and in a nified way acknowledge the prese the visiting group through the c bulletin, but in no way changing o terrupting the service of worship. will make clear the important fact these worshipers have come as me women in need, not as lodge or members.

C. By following the Christian and the liturgy which accompanie liturgical calendar, the minister consistently refuse to interrupt the ular pattern of worship. Consisten of the church's great festivals will little question as to the minister's regard for the orderly nature of ship and will thus save him fro criticism of being unfriendly to and social groups.

D. In every case the minister s firmly insist that no nonchurch gr no matter how worthy—should pa pate as a group in the service of ship. The Scouts who may help should usher because they are church members, not because the Scouts. Whatever takes place i order of worship should take plac cause the members of the chur members of the Body of Christ, ha fered to almighty God themselv his worship.

It is good that members of va community groups recognize the and importance of the church. when they come to church, let u sist that they come to worship Go to *use* the church.

r the Candles Burn Out

A meditation for Holy Communion at Christmas

OUISE PANIGOT

IT WE have come to cele- Christmas. There are many which it is celebrated. This is n of ringing cash registers, oppers, exhausted sales peo- y postmen, and excited chil- ce parties have *their* brand of s cheer. And so does the so- d Christmas afternoon cock-

e recognize in this the most ason of all the year? Rather, with the poet a horror as we his mad time of barter that e Savior's birth.

erve it more properly in a rec- that Christmas is a time for since Jesus was a little child. teach them to be sentimental rficial as we share in these fes- ith them. How little they may the real joy that comes from hen the gift is from the heart, he love expressed in both the nd receiving. Is a Christmas r a poor family the most ade- mbol of Christmas giving our know?

lly, perhaps, we participate in ry and drama of Christmas: hepherds and turbanned wise rching down the church aisle, utiful Madonna or medieval the manger with reflected m flashlight or electric bulb in the babe. Wistfully, because o push back a feeling of un- and remoteness about it all. because we try to keep sub- doubts we fear to recognize, live in a world of skepticism ot to which we are not wholly

lly too, because we live in days and perpetual crises which our annihilation. How incon- re angel choirs singing "Peace " to a people who despair of ywhere.

In a few moments we shall hear again the familiar words, . . . *the Lord Jesus on the night when he was betrayed took bread, . . . and said, "This is my body. . . ." In the same way also the cup . . . "This . . . is . . . my blood . . . Do this . . . in remembrance of me"* (1 Cor. 11:23-25). The next day he died.

Only the Beginning

We came here to celebrate a birth. We find ourselves remembering a death. Birth—death. The beginning—the end. That much of the biography of each of us is certain. Each of us has come into the world in the same way. Each of shall leave it in the same way. Circumstances will vary. For our beginning, our end—the same. Facing birth and death, we lose the sense of unreality. For birth and death are not far from any one of us.

How miraculous is birth! Had it not happened before we could scarcely believe it. Had it not happened so frequently we should be more aware of the mystery that is *each* birth. The awe of many parents when their first-born child is placed in their arms is our nearest expression of it. Birth means newness, something which a short time ago did not exist. It means a new beginning. It means a new hope. It means promise.

And she gave birth to her first-born son and wrapped him in swaddling clothes. . . . Therefore we celebrate Christmas—*this* birth, and with it every birth. Were there no poetry, no drama, no angelic choir, the reality that a child was born would remain. But we should have to invent poetry and drama and joyful song.

But birth is only the beginning. There is also a life to be lived. The story of mankind is one of some promise fulfilled, some nobility lived, but as often one of frustration and failure, of hope destroyed, of tragedy and fear, or simply meaninglessness and insignificance. This is the story as many find it.

Jesus' life was not insignificant or meaningless. Here was life once lived in complete confidence and fellowship with God, so that men coming to know him could say, "Here was life divinely lived. Here is what life for man should be." And one writing later could say that Jesus is *the first-born among many brethren,* for this is God's purpose for each life. In his life we see what *human* life should be.

What Good Friday Says

After Christmas, and a life—Good Friday. Were there *only* Christmas, there would be no Christmas. You and I would not have heard of the birth of the first son to a peasant maiden. He would have lived and died as countless other peasants born in his land. But there *was* a Good Friday. What does it say?

On the one hand it says that the life that was so divinely human continued to the end in the confidence and trust of a Son who knows the love of his Father, that in the face of death he could yield his will to the will of the Father rather than betray that love, that at death itself he could commit himself into the hands of the Father, knowing that in life or in death the Father's love is completely faithful, because he had known it so throughout life.

On the other hand, Good Friday says there was *more* than human life lived in complete trust in the Father—more than human life lived as it was intended to be. In this life we have seen something of the very nature of God himself—here "the glory of God in the face of Jesus Christ." Who can say all that Good Friday means? It seems to say, "tragedy is not defeat," for God is still in control. Thus there was Easter.

But it says more. That the love of the Father is a total love, that there is no love that does not involve suffering, that through suffering love *our unlove*

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is healed. Thus we are made whole, and our hope is restored. Thus Good Friday means for us a new birth. Christmas is completed in Good Friday.

A Joy That Lasts

And Easter follows. We who have known in the least degree the fellowship and power of the risen Christ for our own lives have the confidence and joy of Easter. To the extent that we have in us that *mind . . . which was also in Christ Jesus,* Easter is real to us.

We, then, celebrate Christmas with this service of Holy Communion. In no way more appropriate can we celebrate the fulfilment of the meaning of Christmas in Good Friday and Easter. We then celebrate it with joy—true Christmas joy that will not disappear when the Christmas candles have burned completely out.

In the words of Henry van Dyke: [1]

"Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

"And if you keep it for a day, why not always?

"But you can never keep it alone."

[1] "Keeping Christmas," in *The Spirit of Christmas* by Henry van Dyke. (Charles Scribner's Sons, o.p.).

The Sacrament's Leveling Force

Station, birth, fortune—none of these matter when we kneel together for Holy Communion.

By DWIGHT C. JARVIS

ONE OF THE distinctive features of the Christian faith is its ability to reach out and encompass all varieties of people. This is peculiarly true of the sacraments. And if peculiarly true of the sacraments, it is most clearly seen in Holy Communion. This was sharply brought home to me a few months ago.

It was the first Sunday of the quarter and I was administering Holy Communion. As I carried first the bread and then the wine I had ample time to think about the people who were kneeling before the altar in this act of devotion. As usual, I sought to hold each one up to God in prayer as I served them. Then suddenly my mind said, "Whoa."

"Look," it said, "you just gave a glass to Mrs. L. and her perfectly manicured hand received the glass. Did you notice the fur? Now see who kneels beside her. Look at his hand as he receives the cup. Some contrast, what?"

One Level at the Altar

There it was. Mrs. L. was the wife of a well-to-do medical specialist. She

was perfectly dressed, reflecting the high income level. Kneeling next to her with uplifted hand to receive the cup in the same manner was a man whose hand was grimy from the wear and grease of his labors as an auto mechanic. It was battered and broken from its labors, work which provided just enough to sustain his family in the mad rush of inflation.

They were as two symbols—able wealth, and struggling la hand beautiful and the han worn, both reaching up for t elements.

This made me conscious of th unfolding before the altar, so I more closely. In another group municants knelt a ninety-two- woman next to a thirteen- youth. Maturity and youth brought to the same level wit act of worship.

Every educational level was h that day. Kneeling at the alta university professor whose e was the highest which the A system of education can provide communicants away from him man who, due to circumstance his control, had received little education. He sold newspaper corner two blocks away for a Included in those kneeling wit was every shade and degree of tion between these extremes. ceiving the same Sacrament.

The upreaching hands told a story that morning. Race barrie torn down by the Sacrament started to pass the cups, the shapely hand of Mrs. W., one of c librarians, was raised to receive ther on, the tannish hand of our treasurer, American-born of parentage, reached up for the ment, as did the white hand church-school teacher kneeling n him.

No Barriers

Here, caught up together and b to a common level were wealth a lack, maturity and youth, extre education and no education, strains of racial backgrounds. Al one level—recipients of God's Station, birth, fortune, none of was important.

Past record of good or evil, s or failure, nothing mattered. On only, God in Christ had acted i behalf and as they knelt to c their sins and receive His bod blood, they knelt as sinful me women, yet arose renewed an deemed. Nothing else mattered. W one in Christ Jesus.

The ancient and beautiful Inv still symbolizes the leveling force Sacrament. "Ye that do truly an nestly repent of your sins, and love and charity with your neig and intend to lead a new life What a pity we have allowe means of grace and worship, w universal leveling force, to fall so ly into disuse.

DWIGHT C. JARVIS *is pastor of the First Methodist Church in Marshfield, Wisc.*

e Time for the Family

One church eased family tensions by cutting down on the number of monthly meetings.

ARRY M. STOKES

R CHURCH a small church, in a community where each members is active in every d organization? The church I like that. And like so many ongregations, we have had to problem of church members t take active roles in both the nd community activities.

lieve we have found a work- tion to this problem. At least king in our congregation.

olution came to light one day as busy at that traditional pas- time: wondering how to secure ttendance at the meetings of al board, commissions, and the ganizations in the congregation. d there was always some con- meeting—school activities, the r Fire Department drill, Boy nd the like.

were important meetings most- kind of community and civic which Christians ought to But what would happen if the itself could not carry on its

Two a Month!

started counting the number ngs our charge lay leader was l to attend each month. The and grew. I stared amazed— wo meetings a month! And not include any business af- l only one worship service each

enings were allowed at home family—only church and civic and groups in which he, like our members, took part. Some- d to be done.

did it. The official board dis- cussed the problem, and came to the decision that it would help if all four commissions could meet on one night instead of on four separate evenings. The fourth Wednesday of each month was selected as the best date, and the plan was put in operation the following month.

It took two months to get the ball rolling, but Commission Night is now well established in our congregation. And interestingly enough, the effectiveness of each commission seemed to increase as the number of meetings began to decline.

At first there was some overlapping among the membership of the four commissions. But when new commissions were elected for the following year, these duplications were corrected. Except among the ex-officio members, no person in the church serves on more than one commission.

Each group can have all its elected members present, even though each of the other commissions is meeting at that same time. The ex-officio members, then, attend the commission meetings at which they are most needed for that month.

Just clearing three nights a month, however, does not seem like much of an improvement. How could we expect families in the church to spend a satisfying amount of time together when father had to be gone so many evenings each month, and mother was gone most of the other evenings?

It does not do much good to preach about families spending time together when the church itself covets the members' time and adds to their dilemma. Something more needed to be done, so we began experimenting.

Made Wednesday 'Church Night'

Once more the official board led the way. After discussing the situation thoroughly, it was decided to make Wednesday evening the "church night" of each week. A schedule was suggested and presented to each group involved. After each organization had approved the change, the Wednesday night schedule looked like this:

First Wednesday—Visitation Night (For visitation evangelism, church-school visitation, and calling on inactive members).

Second Wednesday—The official board meeting.

Third Wednesday—Methodist Men's meeting.

Fourth Wednesday—Commission Night (All four commissions assemble for announcements, then meet separately).

Fifth Wednesday (when there is one)—Church Family Night supper and special programs.

The plan is not perfect, of course. Neither is it original, for we borrowed the basic ideas from other congregations which are doing much the same thing. But what is of greatest importance is that the plan is working.

Our families have more time together and they are using it for that purpose. Family tensions are being eased and participation in both church and civic activities is more enthusiastic.

Time and again members of the congregation have told the pastor or other church officers how much they are enjoying the opportunity to stay home and get acquainted with their families.

Where before the church was just another organization clamoring for as much time as it could get, now they see concrete evidence that the church is interested in them as individuals and as families. In our tense age of anxiety, we believe this is a real contribution by our church to better family life in our community.

There are naturally certain problems which arise from time to time. When

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December had five Wednesdays, we swapped dates for Commission Night and Family Night, and held the annual Church School Christmas program on the fourth Wednesday, just before Christmas.

Last year the Week of Dedication, during which we held special services each night, conflicted with Commission Night. So the Methodist Men offered to exchange their date for the Wednesday of the Week of Dedication at which time they sponsored the attendance at the service that night.

Other problems are going to come up. But we feel confident they will be solved with the same kind of co-operation already shown by the various groups.

Probably not every church can adopt this type of plan. Both communities and congregations vary tremendously. But if we who are in the church really believe the Christian family is as important as we say it is, should not we take the lead in helping our church families find the time they need together if they are to be a really Christian family? Our church thought so, and this is how we have tried to help.

A Building for the Future

A city church in Oklahoma is relocating in a thriving residential area. The new church building is designed to answer the congregation's needs for the next half century.

By J. J. STOWE, JR.

A PROJECT of relocation and building designed to meet the needs of 1970 and 1990 has been launched by the First Methodist Church of Lawton, Oklahoma. May 1 of this year was the occasion of ground breaking ceremonies for the new church, which will cost over half a million dollars.

The church will be completely modern in concept, design, and furnishings. The sanctuary, which is roughly a broad arrow in shape, will seat about 1,200 worshipers.

Educational and administrative units will be built around the sanctuary, with glass walls a distinctive feature in three sections. The plan allows for future expansion of educational facilities, and eventually a large fellowship hall and kitchen will be added.

Reasons for Moving

In fifteen years the city of Lawton has nearly doubled its population, numbering now about 55,000. As in many towns, a great number of Lawton's churches are located near the center of town. In fact nine are located in a compass of three blocks north and south and four blocks east and west.

Two of these c h e e k - b y - j o w l churches are Methodist—a heritage from the days of division, 1844-1939. One, of course, is First Church. The other is Centenary Methodist Church, of the former Methodist Episcopal Church, South.

For two reasons the people of First Church decided that a move would be to the advantage of both the congregation and the denomination. One reason is that Centenary is better located; another is that the Centenary building is more nearly adequate for its ne

As the city has grown, the p tion center has moved in a nort erly direction. In a large area settled by people building the expensive homes, First Churc tained title to thirteen and a half The property is in the center of desirable tract.

The layout of the tract is most tive. On its eastern edge is to large city park. On the north, we south will be streets which will as boundaries as well as traffic ar

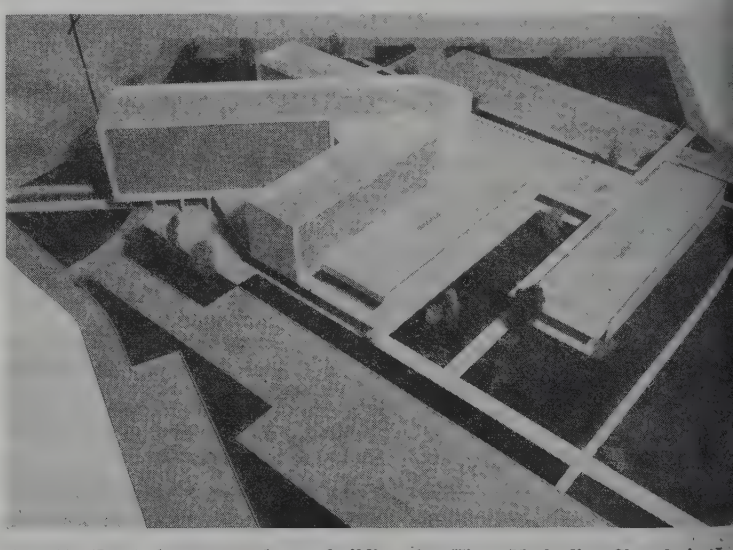
The lot is 800 feet west of a highway, 500 feet of which is for business buildings. The rem 300 feet is for the city park.

To the southwest of the propert new grammar school, which cost two hundred thousand dollars completion in 1954. To the west block of homes, each costing a min of eighteen thousand dollars. Ther be access streets to the church every major compass point.

Upholstered Seats

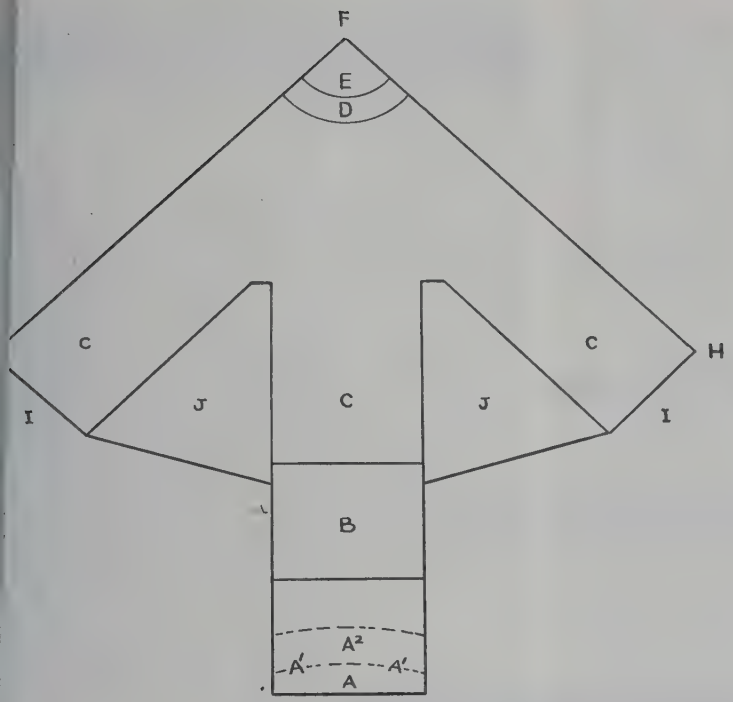
The sanctuary will be furnished individual upholstered seats inste the traditional pews. This will pr greater comfort and also permi seating of more people; vacant can be easily spotted and filled to keep the congregation comp seated.

A huge organ of thirty-two r with a three-manual console, will vide color and virtuosity for wo services. The church will have a h selected adult choir of forty voices several youth choirs and chorus full-time minister of music will ev



A MODEL of the proposed new building for First Methodist Church in La Oklahoma. Cost is expected to exceed half a million dollars.

J. J. Stowe, Jr. is pastor of the First Methodist Church in Lawton, Okla.



sketch shows the arrangement of the new building: A—upstairs choir practice bing room; A^1—main floor toilets; A^2—covered driveway; B—foyer, with ple doors on south side, one pair on north; C—seating areas for congregation, entral aisle for processionals; D—pulpit area, divided chancel; E—choir loft city of forty-two), 8 feet above sanctuary floor level; F-G—length of outside 123 feet (maximum distance from back row to pulpit is 86 feet); G-H—width 1 feet; I—diagonal transcepts, 40 feet high, 38 feet wide; J—two interior gardens.

employed to carry on a program c adequate for such a church.
choir loft will be above and be- ne pulpit rostrum. The church so have an antiphonal choir loft rear of the sanctuary; this one commodate about thirty voices. able light intensities and colors used in the sanctuary, and plans facilities for lights large enough e television work practicable.
lows will be omitted from the ry except for two soaring ver- t the intersection of the tran- These will be 6 feet wide and ach upward 25 feet.
dition to the main sanctuary the will have a chapel with a seat- pacity of one hundred. It is to nished by a church-school class or of a respected teacher and nuate minister of First Church, l Thomison. The chapel will un- dly bear Thomison's name. Both pel and the main sanctuary will divided chancel.
ng partitions in the educational g will permit the converting of embly room into three large classrooms. The administrative sector has two pastors' studies, offices for secretaries and the director of religious education, a conference room, and a mimeographing and mailing room.

Covered Entrances

There will be a minimum of hall space, for it is wasteful and expensive to build or maintain. Four and a half acres will be used as parking space for six hundred cars. Covered entrances will be provided for sanctuary and educational areas so that worshipers may be delivered to doorways without undue exposure to inclement weather.

Exterior surfaces will be concrete, with some coloration. At the western end of the sanctuary will be a shallow, oblong reflecting pool to add a sense of freshness as well as to provide water for the air conditioning unit.

Reaching high over the roof will be a simple cross, flood-lighted at night to remind those who see its gleam that here is a house of God, and to invite them to enter into its worshiping fellowship.

Idea Forum

Mobile Advertising

By WEBB B. GARRISON

JOHN Henry Shadburn of Huntington, West Virginia, has transformed his car into a rolling advertising unit for his church.

Pastor of Cross Roads Methodist Church, he secured an automobile tag the number of which is identical with that of the church telephone. In visiting prospective members he helps impress the church's desire to serve by asking them to call 29-434 anytime the minister can be of assistance.

Cross Roads church, founded in 1891, has a membership of approximately 200.

These Defunct Members!

By DONALD SIMMS, JR.

CONCERNING their membership rolls, pastors are confronted with the indecision that must be felt by a surgeon whose patient has a gangrenous arm. He asks, "Must I remove the arm to save the patient, or can the arm and the patient *both* be saved?"

While inactive and/or absent members make for an unhealthy situation, indiscriminate removal of names from the roll accomplishes little, and can do great harm.

Faced with the problem of keeping an up-to-date roll in my parish ministry, I devised the following four-step method of dealing with it:

(1) Early each spring a list is made of persons whose addresses are not known, and the list is mimeographed and distributed to the congregation. The explanation reads, "Our Membership and Evangelism Commission has been trying to discover the current addresses of all our members. If you know where any of the persons listed below can be reached, will you please write the address opposite the name? Also, in the case of women, would you indicate if a name has been changed?"

Following this procedure one Sunday morning a year will save much work for the pastor and the commission, and it is the only satisfactory way of finding needed addresses.

(2) After the lists are collected from the congregation, results are compiled on a "master list."

(3) Those who live in the community are visited by members of the commission.

(4) This step applies only to those who have moved away. They are mailed a mimeographed letter in which is written the following:

"We have been examining the rolls of our church and find that you are a member here. In order for us to know the present disposition of your membership, will you please fill in the appropriate blank below and return this sheet in the stamped self-addressed envelope which is enclosed?

——I wish to remain a member of Anthony Methodist Church.

——I wish to transfer my membership to the _____ Church.

Address: _____

——I am now a member of the _____ Church in _____.

Please remove my name from your roll."

Revival at Mount Paran

A country parish in Virginia came to life only when its pastor suggested closing the church.

By PETER BURKETT

WHEN I BECAME pastor of the eight-point Greene Charge in and around Roseland, Virginia, Mount Paran Church had two hundred members on its roll, but practically no interest. There was no church school and only one worship service was held each month.

The one service was held each second Sunday morning. Sometimes we would have enough people to sing a hymn, and sometimes no one would show up. This is not too hard to understand however, since the church was open only twelve times a year—twelve hours out of 365 days.

In his first year as superintendent of our district, J. Aubrey Hughes preached in every church on the district. We were eager to have a large crowd present when he preached at Mount Paran, so all the people who had telephones were called, and post cards were mailed to the others. Everyone was urged to attend. But only twelve people turned out for the service.

It was so cold that Hughes preached in his overcoat. The old wood stove just smoked up the church instead of heating it.

Before he started his sermon Hughes stood at the pulpit and counted fourteen broken windowpanes, pointing his finger at each one. After the service a layman volunteered to buy the glass for the windows, and another agreed to help the pastor put it in.

Squirrels in the Piano

The church owned a piano but flying squirrels had built nests in it, so it was of no use whatever. We used an old reed organ when we were fortunate enough to have someone at church who could play it. Usually one of the ladies would pitch the tune and lead the singing without the use of organ or piano.

But in spite of all this, the budget was being met. The church went along in this manner until the summer season when we held revival services. Attendance was quite good. On the last night of the revival, all of the people interested in the welfare of Mount Paran Church were asked to stay.

I explained to them that we not keep the church going witho ple, even if they were willing the budget. I told them that a pr with six churches could sper time more profitably where wanted to worship and serve the

The question was raised whether I would close the c (They had seen two other ch closed and consolidated.) I replie no one could close the churc them, and that as far as I was cerned they had done so alread

This made me a very unpo preacher, but when I asked how wanted the church to continu were willing to attend and wor it, I think every hand went up. of the women assumed the resp bility for organizing the church s She began to interview people, se ing for leaders and teachers.

One man was willing to suppor church school and meet its fin needs, and another agreed to a responsibility of the superintend Through much work and contacti members, the church school soon a complete staff.

On the opening Sunday, thirt people attended. And the attend later increased to as many as for Sunday school.

Women to the Rescue

Interest began to rise and we able to organize a Woman's Socie Christian Service. The women wa to make the church more worshi They began to clean and beautif They directed the refinishing of pews and floors. New scarves for altar and pulpit, with a matching b mark, were purchased.

The men of the church took over side. Unsightly trees on the lawn cut and removed; the roof and terior were painted. The piano cleaned and repaired. Attendance tinued to increase.

A campaign to secure art glass morial windows for the church with success at a cost of $1,050. were paid for at installation.

The day the windows were dedi we had another pleasant surprise the worship center stood a beau brass cross, handmade by a memb the official board.

On the fifth Sunday in August, Mount Paran celebrated its cente anniversary with a well-attended h coming.

The people of Mount Paran Ch know the meaning of "revival." their lovely country church pleasant reminder of what people do when they become interested

---

PETER BURKETT *is pastor of the Bethlehem Charge, Roseland, Va.*

The Fountain

Warrant

wentieth century is noteworthy for two things. First, century of relativism. The mark of the enlightened he axiom that all standards of truth and goodness tive to the individual or to his culture. The idola- ture of this formula becomes especially apparent er it is promulgated, not on its merits at all, but to provide a rationale for tolerance. In plain words ounts to the subordination of the question of true- to an ulterior motive. Even though the motive is y one of tolerance, it has nevertheless been made idol. The result is exactly what the prophet would namely, the second characteristic of our age, sm. Relativism always invites absolutism. Since can be without some standard of truth and good- nen the denial of any objective criterion simply ites the first step toward the declaration, "*My* good good." By what argument can such a claim be re- By none, if all standards are relative. Thus does ce, both in theory and in fact, sign its own death t.

A B. Cherbonnier, in *Hardness of Heart:* A Con- orary Interpretation of the Doctrine of Sin (Double- & Co.)

anche

history of man is the history of guilt rolling through es like an ever-increasing avalanche. . . .

—Ethelbert Stauffer, in *Christ and the Caesars* (Westminster Press)

ger

nristian worker in Canada some time ago saw a sign taught more than was intended. One of the village s was undergoing some alterations when the carpen- scovered the bottom step was unsafe. They propped emporary sign to warn incoming patrons. On that ere these significant words, "Mind the First Step." . . . nest J. Vick, in *The Christian Case for Abstinence* Association Press)

the Machine

behavioristic psychologist would not dream of oing man as "little less than God," as did the ancient st (Psa. 8:5 RSV). Rather, he sees man as a system ers operated from a complicated control box in the which is continually being reset by its own opera- Indeed, serious efforts are being made to plot the ex- y complex mathematical equations which would the engineering formulas for constructing a ma- capable of all the "decisions" and "judgments" of a being. It is admitted that even to produce a machine o the adaptability of response found in a common rat cost several million dollars and the mechanical lent of a man would be too vast an undertaking to be able. Yet there are people who insist it is *in principle* e because, however complex, man is nevertheless a ne and nothing but a machine.

Harold DeWolf, in *Trends and Frontiers In Religious ught* (National Methodist Student Movement)

Bond of Unity

The wag who invented the stock psychiatric joke about the man who had an inferiority complex had more wisdom than he knew when he quoted the psychiatrist as saying to his patient: "You don't have a complex. You really *are* inferior!" The beginning of growth is when a person accepts his limitations, and realizes that he is acceptable in spite of his inferiorities. These inferiorities then become his bond of unity with the rest of humankind, not badges of his isolation from others. . . .

—Wayne E. Oates, in *Anxiety in Christian Experience* (Westminster Press)

Divine Dimension

Every attempt to "put God into words" will involve a measure of distortion, since we are trying to describe in terms of our own experience someone who is vaster than all our experience. We must recognize the inadequacy of our human symbols at the same time that we continue to use them—since we have no others. It is like the artist trying to depict three dimensions on his flat two-dimensional canvas. Let us say that his picture has railroad tracks which disappear at the horizon. Actually, the tracks are parallel right to the horizon. But on the canvas they are not parallel. They converge toward each other and finally join. When we see the painting in an art gallery, the painter succeeds in telling us the truth (the tracks are parallel) by painting something else (his tracks are not parallel). Language about God is much the same. For we too, like the artist, are trying to put into the dimension of our own experience something which is vaster than our own experience can fully understand.

—Robert McAfee Brown, in *The Bible Speaks to You* (Westminster Press)

His Way

One of the most interesting aspects of modern psychology is the fact that the most valid "discoveries" are so frequently nothing more than explanations and vindications of the techniques of Jesus. For example, Jesus never tried to win a disciple by threat, or bribe, or coercion. He invariably employed one major method: He sought to capture their imaginations. This required much more skill, ingenuity, persistency and sacrifice than any other approach, and was just that much more successful.

—Henry Hitt Crane, to National Convocation of Methodist Youth

Philosophy

Philosophy is in no sense at all a science and in no way should it be scientific. It is difficult to understand why philosophy has longed to resemble science, to become a science. Art, morals, religion, do not have to be sciences—why should philosophy? It would seem as clear as day that nothing in the world should be scientific except science itself. The scientific is an exclusive quality of science, and a criterion only for science. It would seem crystal clear that philosophy should be philosophical, solely philosophic and not scientific, just as morals should be moral, religion religious, and art artistic. Philosophy was born before science, it is nearer Sophia; it existed when there was still no science; from within itself it produced science. . . .

—Nicolas Berdyaev, in *The Meaning of the Creative Act* (Harper & Brothers)

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ent Books on Pastoral Care

ewed by CARROLL A. WISE

ER IS NOT the time of the iest publishing activity, but orth-while books have come they should add to the pastor's anding of persons and their is.

in Christianity and Psycho-, by William Graham Cole, es a study in historical theology odern psychoanalytic views of ginning with the New Testa- ne author discusses the views of ine, Aquinas, Luther, and Cal- d representatives of contempo- atholicism and Protestantism. he presents a historical survey psychoanalytic interpretations of ese historical surveys are util- illuminate the contemporary n as the author seeks to work interpretation of sex for today. yle is clear and vivid, yet the the product of sound scholar-

e is no other work which brings erpretations of Christianity into ll and sharp focus with those of analysis. It will correct many conceptions in regard to each f view. It deals with the various ns of sex with a frankness, hon- d appreciation which is refresh- does not present cut and dried s, but rather a spirit and point v from which the pastor may

logically, the interpretation of placed within the framework of eat Christian doctrines of crea- n, and redemption. Thus it does d in a view which sees sex as ing to be feared and repressed ther as part of God's creation is to be used toward the fulfil- f men and women in their life r. It is a very helpful work for stor and for many laymen.

Truth About Divorce, by Mor- scowe, is a discussion by a judge legal aspect of divorce. It is not r lawyers, but for any who coun- sel with persons considering divorce, and for those who contemplate divorce.

It covers the legal aspects of separation, annulment, causes for divorce in all of the states, alimony, and custody of children. There is an excellent chapter on the need for reform of our divorce laws. It is written in nontechnical language.

Preachers often speak of paradoxes. Now the psychoanalysts have taken up the word. ***Paradoxes of Everyday Life***, by Milton Sapirstein, is a psychoanalytic interpretation of certain contradictory kinds of human experience. Thus the author studies the "paradox of the marriage manual," the young couple who follow the marriage manual so rigidly and slavishly that their marriage goes on the rocks; the neurotic child from the "happy" home; the beautiful woman who finds it difficult to have a satisfying marriage; the woman who becomes disturbed when decorating a home; the paradox of male infidelity, and others.

There is a fresh approach in this book, an abundance of concrete illustrations, a deep sympathy for human suffering, and insights which should help the pastor understand some of the puzzling persons he must deal with, and perhaps, at times *himself!*

Of a different nature is ***Swift and Carroll***, by Phyllis Greenacre. This is a psychoanalytic interpretation of the lives and personalities of Jonathan Swift and Lewis Carroll, utilizing biographical data and material from their writings.

Any creative art reveals something of the unconscious processes of the artist. The creative artist is able to express his deeper strivings in form to which the reader responds in terms of his own strivings, though the full meaning may not be in the awareness of either. Proceeding on such assumptions, this study of Swift and Carroll reveals the author's insight into the nature of their deeper motivations as she skillfully interprets their works.

Readers need some background in psychoanalytic interpretation in order to appreciate this book.

A controversial subject today is the effect of comics on children, and a controversial book is ***Seduction of the Innocent***, by Frederic Wertham (see review in THE PASTOR, April, 1955). On the basis of long psychiatric treatment of children, the author here gives his convictions in regard to the extremely harmful influence which he believes comics have. This book does not have the agreement of all psychiatrists; in fact, there is considerable disagreement as well as support. It should be read with reserve and judgment, but it is important reading for all interested in the problems of comics.

There is need for a good book on religion in prisons. But ***Religion in Prisons***, by J. Arthur Hoyles, is not it. So much of this book is out of date, so much of it deals with prison reform rather than with prisoners. It is completely devoid of any psychological knowledge of the criminal and his motives. Its major religious emphasis is on evangelistic approaches.

Ministering to the Sick, by William A. Lauterbach, is grounded on a conception of pastoral work which holds that the pastor is to stand at the bedside and give short sermons to the patient dealing with his problem. Thus there is a sermon for those before and after an operation, for one injured in a quarrel, for an incurable and many others. It is something of a shock to find one for a patron of witchcraft, but this gives something of the point of view of the book.

This book reflects nothing of our modern knowledge of illness or of an intelligent, Christian ministry to the ill.

Your Rewarding Years, by Mrs. Clarence H. Hamilton, could be helpful reading for some persons over fifty who face minor problems of adjustment to the process of growing old. The more difficult situations need personal counseling.

Christian Love in Everyday Living, by Owen Hutchison, is a series of short

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OLL A. WISE *is professor of Pas- Psychology and director of t Counseling, Garrett Biblical e, Evanston, Ill.*

discussions based on 1 Corinthians 13. It does not take into account our psychological understanding of the nature of love as a motivating force in human life and therefore tends to treat symptoms rather than deeper causes.

Society and Medicine, edited by Iago Galdston, is another in the series for laymen sponsored by the New York Academy of Medicine. Of special interest to the pastor is a lecture on the biology of ethics, and one on the changing concepts of child care.

Roman Catholic theologians and psychiatrists are very concerned today with the reconciliation of psychiatric theory and Catholic theology. ***Faith, Reason and Modern Psychiatry,*** edited by Francis J. Braceland, M.D., is a notable contribution to this effort. An international group of psychiatrists and religious scholars seek to find some bases of agreement between science and revealed truth.

Here one finds Catholic psychiatrists coming to the defense of their faith, and priests indicating the value of psychiatric insights for their work. The dominant note in the book is the supremacy of the revealed truth of the Catholic church over the (in comparison) feeble efforts of science. The psychiatrist may cure the mind, but the soul is in the hands of God.

In spite of the fact that the book is obviously a defense of a theological point of view, the Protestant pastor will find many insights of a psychological and religious nature, and will find illumination on some of the problems that arise in the relationships between these two fields.

Just what is a sane society? Eric Fromm, a psychoanalyst in whose writings many pastors have found a stimulus, has tackled this problem in ***The Sane Society.*** The author analyzes man's predicament and finds the root of his trouble is man's alienation from his true human nature. There is much in his analysis of man which is strangely like that found in the classical Christian understanding of man. It is at the point of solution that the author moves away from the Christian answer.

He finds his answer in what he calls "humanistic communitarianism." But this does not negate the value of the book for the Christian pastor. It presents insights into the nature of man and of society today, the struggle between robotism, totalitarianism, and freedom which should stimulate the thinking of the preacher. Perhaps he is right when he says that many of our discussions about God uses God's name in vain, and it is time we cease arguing about God and set about to unmask contemporary forms of idolatry.

Anton T. Boisen has made a place for himself among the scholars in the field of the psychology and the sociology of religion. He is also one of the founders of the movement for the clinical training of pastors in hospitals. Only in the light of developments in the years ahead will we be able to evaluate his contribution to theological education. Many of us are indebted to him as students and as readers of his works.

Now he places us in his debt again as he gives us ***Religion in Crisis and Custom,*** a work which has taken many years to complete. This is a study in the psychological and sociological aspects of religion proceeding from his insights in the nature of crisis in personality development and religious experience as he has gleaned it from his research in mental illness.

This is a very significant work, not only at the point of the specific insights which it brings but perhaps more so because of the comprehensiveness with which the author weaves together the various threads of interpretation of religious experience. It is a book not to be neglected.

Books Reviewed

SEX IN CHRISTIANITY AND PSYCHOANALYSIS, *by William Graham Cole. Oxford University Press, 329 pp., $4.00*

THE TRUTH ABOUT DIVORCE, *by Morris Ploscowe. Hawthorn Books, 315 pp., $4.95*

PARADOXES OF EVERYDAY LIFE, *by Milton R. Sapirstein. Random House, 240 pp., $3.95*

SWIFT AND CARROLL, *by Phyllis Greenacre. International Universities Press, 306 pp., $5.00*

SEDUCTION OF THE INNOCENT, *by Fredric Wertham. Rinehart & Co., 397 pp., $4.00*

RELIGION IN PRISON, *by J. Arthur Hoyles. Philosophical Library, 146 pp., $3.50*

MINISTERING TO THE SICK, *by William A. Lauterbach. Concordia Publishing House, 191 pp., $2.00*

YOUR REWARDING YEARS, *by Mrs. Clarence H. Hamilton. Bobbs-Merrill Co., 219 pp., $2.75*

CHRISTIAN LOVE IN EVERYDAY LIVING, *by Owen Hutchison. Westminster Press, 94 pp., $2.00*

SOCIETY AND MEDICINE, *edited by Iago Galdston. International Universities Press, 131 pp., $3.00*

FAITH, REASON AND MODERN PSYCHIATRY, *edited by Francis J. Braceland. P. J. Kenedy & Sons, 310 pp., $6.00*

THE SANE SOCIETY, *by Eric Fromm. Rinehart & Co., 370 pp., $5.00*

RELIGION IN CRISIS AND CUSTOM, *by Anton T. Boisen. Harper & Brothers, 271 pp., $4.00*

REVIEWS

One End of a Rope

HARDNESS OF HEART: A C
porary interpretation of the D
of Sin, *by E. La B. Cherb*
Doubleday & Co., 188 pp., $2

By TED HIGHTOWER

Hardness of Heart ("Christian
series) is a book which shoul
been written. It is a book wh
pioneer into the areas of "wick
in high places" or those who
"the strongholds of the imagi
can afford to miss.

CHERBONNIER

This book
written for t
initiated or
for the begin
theology. It p
poses a
broad knowle
Bible, church
theological h
and of ps
therapy.

One must
that dealing
the problem
is so difficult that even a man of
B. Cherbonnier's undoubted talent
wide reading still has his momen
difficulty and awkwardness in pre
ing an understandable and accep
doctrine of sin.

Cherbonnier suggests that "the
cal version of sin is idolatry, or
placed allegiance." He feels that
a satisfactory evaluation of the
tural doctrine of sin.

Against this background, he pro
to show the fallacies of huma
morality, Augustine, Pelagius, the
ship of reason, and all the modern
den gods of cynicism.

One wishes that *Hardness of*
would have made clearer the fac
different Bible writers have dif
concepts of sin and that a single "
cal" view of sin is difficult to acc
valid.

One wishes that the author has
more directly to Jesus' interpre
and doctrine of sin. One wishes th
whole approach could have
brought more nearly into focus
the conflicts of the average or "
individual.

Hardness of Heart is a very pen
ing and highly valuable analysi
criticism of other writers and tea
for those who deal in the things
mind. The question arises as to ho

octrine of sin can be applied oblems of mundane and un- behavior problems beyond many of the multitudes seem go.

ld be helpful if the analysis cism of the theories, philos- nd theologies of the experts ugustine to Niebuhr, which nier so expertly gives, could be quately translated into usable nts for the pulpiteer who must he shepherd of the very way- sometimes uninformed sheep.

ding *Hardness of Heart* one e not to fall into the very fal- inst which the author writes e book. This fallacy is to be- t any position you take is but of a rope which, if turned rcle, will bring you right back e you started. It is a feeling produce futility.

uthor's way out of this is theo- and theoretically the correct ourse. It is the way of *Agape*. iculty is in getting the multi- understand and apply this holy e.

emembrance

EUCHARISTIC WORDS OF S, *by Joachim Jeremias* (trans. rnold Ehrhardt). *Macmillan Co., p., $3.75*

UL S. SANDERS

is work, translated from the German edition, considerably from the first edition of 1935, Jeremias has given us a y discussion of the back- and meaning of the Words of ion.

hampions the paschal character Last Supper, a view thoroughly d in the last generation and dely questioned; he marshals er than ten serious arguments nse, and rebuts with thorough- most as many objections raised it.

rding the Institution, Jeremias vith the Johannine silence in of *disciplina arcani* (though oderation), accepts the longer Luke (including 22:19b, 20), vors the Marcan account even he Pauline, believing it pre- a fragment of tradition "very as old as the primitive a."

akes *in remembrance of me* to that God may remember me"; by acting to bring in the King- which was the core of Jesus' e. Each Eucharist is a procla- mation of the death of Jesus, not only as an historic event, but as an eschatological beginning, in anticipation of the Parousia; but Jeremias sees no need to take one meaning as against the other.

This study will be of most interest to serious students of the New Testament and of Eucharistic theology. Aside from technical linguistic discussion, it moves along in a straightforward fashion with little waste motion. One may even call it readable.

Twenty Centuries Speak

CHRISTIAN ETHICS—Sources of the Living Tradition, *by Waldo Beach and H. Richard Niebuhr. Ronald Press Co., 496 pp., $5.00*

By WALTER G. MUELDER

This volume combines source readings covering twenty centuries of Christian ethics with introductory and systematic essays of each major living tradition selected. It is well done. The combined method of introductory exposition and extended source selection provides a good tool for both the beginner and the more advanced theological student.

Here under one cover the great sweep of Christian ethics unfolds itself from the *Didache* and Clement of Alexandria through Augustine, monasticism, mysticism, Thomistic Scholasticism and the Reformation to Wesley, Edwards, Kierkegaard, and Rauschenbusch.

If such a book could have appeared at the turn of the century and been widely read in all theological seminaries, the social witness of the American churches in the past fifty years doubtless would have been significantly different. Theological emphases in social ethics would also have been more balanced and more acute.

What better introduction to Christian ethics today than to let the centuries speak to the present hour through a manual of such convenient size and comprehensive scope? The authors are to be highly commended for incisive and competent scholarship in areas often marked by partisan perspectives and open neglect.

The pastor who wishes to read theological sources on topics specifically relevant to moral decision will find the selections a rich mine of thought. The minister who is seriously interested in engaging in the ecumenical conversation can find here a reliable presentation of the major voices of the historical church. Today all the centuries of the Christian Church must speak to each other.

Two minor criticisms of the book may be noted. Some Christian theologians will note the empty spaces of the recent centuries, especially that significant English movement associated with Christian socialism and the later developments of Frederick Maurice. He is referred to in a concluding essay on "Current Trends."

The second criticism has to do with the introductory essay to Walter Rauschenbusch. While trying hard to be fair, the commentary is nevertheless a bit apologetic in tone. It tends to dispose of the Social Gospel by the usual asides about optimism, immanentism, and secular nineteenth century philosophies. In so doing the writers employ a degree of bias of which they are singularly free in most other introductory essays.

Why single out the Social Gospel as combining "elements orthodox and novel" to the obvious discredit of novelty, especially when novelty belongs to every century, not least orthodoxy itself?

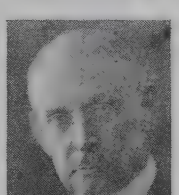
I look forward to using this book in my own seminary courses and commend it for serious reading in every minister's workshop.

Cannon's Apologia

BISHOP CANNON'S OWN STORY: "LIFE AS I HAVE SEEN IT," *by James Cannon, Jr., edited by Richard L. Watson, Jr. Duke University Press, 465 pp., $6.75*

By ERNEST TRICE THOMPSON

For a Presbyterian minister to pass judgment on the life story and apologia of a man who played so prominent and controversial a role in The Methodist Church, and who played such an unusual role for a clergyman in the political and social life of the nation, and to do so at a time when there are still so many in his own church who knew him intimately, is presumptuous, to say the least.



CANNON

I am inclined to think that it is—and was—unwise for a Protestant minister to engage in the secular and political activities which consumed so much of Bishop James Cannon's time, and to which, naturally enough, most of the present volume is devoted. I judge from my limited acquaintance with the bishop

and from what I have read here and elsewhere that he was a brilliant and gifted leader, highly intelligent, a man of great courage and unusual determination, sincere in his reform activities.

He was an able churchman, who in many ways served his denomination well; the chosen spokesman of an army of Protestants who were determined to destroy the liquor traffic, and who felt that it could be done through legislation.

A politician who was generally wise in his strategy, he did make enemies, some inevitably because of his principles, some unnecessarily because of his lack of tact. His blunders, together with the failure of the Eighteenth Amendment, played into the hands of his enemies.

Bishop Cannon set out to write the story of his life after he had been cleared of charges brought against him by both civil and ecclesiastical courts, but unfortunately did not live to complete it. Only a small portion of the autobiography narrating the controversial personal developments that occurred after 1928 were discovered (there is a brief account of his differences with Bishop Mouzon).

The book ends, in regard to church affairs, with what Cannon regarded as his vindication by the General Conference of 1934, and in regard to political affairs in the midst of the presidential campaign which ended in the Al Smith defeat of 1928. It was this campaign in which Cannon himself played such a highly significant role.

The uncompleted manuscript has been well edited by Richard L. Watson, Jr., who adds a brief, noncritical account of the bishop's life, which helps to round out the story as told by Bishop Cannon.

It is a fascinating volume. I do not see how any Methodist preacher can pass it by, or anyone else interested in the church's role in the Prohibition era.

Canadian Theology

THE HOPE OF THE GOSPEL, *by James Sutherland Thomson. Seabury Press, 187 pp., $2.75*

By **WILLIAM HORDERN**

This book, by the dean of the Faculty of Divinity at McGill University, makes an important contribution to the study of Christian hope. The author finds it strange that theology has always neglected hope, although it puts it beside faith and love in the triology of Christian virtues. As a result of this neglect, Christian hope has been either put into otherworldly terms or distorted in millenarianism or utopianism.

The book begins with a chapter on hope in general. It finds that man is filled with a natural hope so that even when times are darkest he continues to raise children, plan for tomorrow and cling to life. James Sutherland Thomson believes that religion originates in this natural hope.

This natural hope, nonetheless, is easily perverted into greedy ambition and lust for power. The natural hope and the natural religion of man must both be redeemed by Christ.

Thomson surveys the concept of hope in the Bible. He finds that the Old Testament is full of hope but is still looking forward, its hope unfulfilled. Drawing heavily upon "realized eschatology" of C. H. Dodd he finds that hope is fulfilled in Jesus the gift of God to man. Although there remains a future element to the hope it is built upon the present possession.

Turning to the apostolic age, Thomson finds that the hope of Christians is not a theory or a philosophy,

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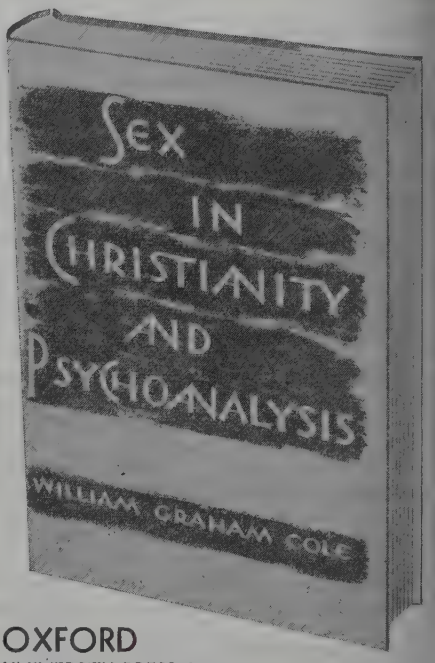

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modern world and its needs
to show how the Christian
n speak the needed word of
he age. Like most books on
ct, it is more successful in
the present need for hope
in showing how the Chris-
applies in concrete terms to
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es with the problem and
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blishers advertise this book
"Representative of the theo-
evival in Canada." If this is
interesting to note that Ca-
neology depends mostly upon
and Continental influences.
ich is the only contemporary
n theologian referred to in
t. Despite this, the average
n will find that the general
and approach of Canadian
are more congenial than that
the Continent or Britain.

man Catholic cates Ecumenism

IN CHRISTIAN UNITY, 1928
by Henry St. John. Newman
144 pp., $3.00

TER MARSHALL HORTON

is a common impression among
nts that the church of Rome
nply be "counted out," so far
resent Ecumenical Movement
stian unity is concerned. These
y a British Dominican, form-
Anglo-Catholic, prove pretty
that this is a misconception;
fact, Roman Catholics may be
to take an increasingly active
cumenical discussions.
uthor himself has been in-
by the ecumenical point of
he testifies in his moving In-
n, for "over forty years."
ill an Anglo-Catholic, he ex-
d at a Student Christian Move-
nference how a common love
st as Lord and Savior could
m in deep fellowship with a
rian student, enabling them to
the important and not easily
le difference that divided them,
ls and not as enemies.
when he became a Roman
he followed with keen inter-
sympathy the Malines conver-
between Anglicans and Roman
s, and the various reactions of
Catholicism to the Ecumenical
Movement, from the severe warnings of the encyclical *Mortalium Animos* of Pope Pius XI (1928) to the *Instruction to local Ordinaries on the Ecumenical Movement* (1949). He has personally organized eight conferences on disputed issues between Roman Catholic and Anglo-Catholic theologians since 1934—"each with the sanction and blessing of the diocesan Bishop, and they are to continue."

Are such activities really consistent with the exclusive claims of the Roman Church? The author is fully convinced that they are, and he tries with admirable frankness to make his reasons clear to Catholics and non-Catholics alike.

The time has come, he believes, to lay aside "war-psychology," inherited from the Wars of Religion, and to recognize that all dedicated Christians are "really in the same camp, a terribly disorganized camp, and opposite them is the other camp, the materialist camp."

This does not mean that the differences between them are to be minimized; they are tragically deep; but it means they must struggle together to overcome these differences, not exploit them polemically. "The ecumenical spirit, then, may be described as a spirit of friendliness, sympathy and mutual understanding; a spirit which lays aside the psychology of war and rejects all controversy of the win-a-victory type, and which without surrendering one iota of principle attempts to enter into the minds of those who differ from us, trying to understand by careful and patient probing what the real extent of these differences is, and what first caused them to arrive. . . . The ultimate work of bringing about the unity of Christendom is not the work of men, but of God. The work of men is to prepare the ground, upon which the grace of God may work . . . by the more complete understanding that comes from personal contacts."

Henry St. John does not for a moment purpose to compromise the faith in an infallible church to which he came through a severe critical struggle with views sharply opposed to this doctrine; but as one who has come out of the opposition he can advise his fellow Catholics how to present their position in ways less shocking and more intelligible to non-Catholics. (Latin idioms and scholastic terms, for example, need to be decoded for those trained in other traditions.)

Protestants will be particularly interested in his analysis of three stumbling blocks that Catholicism presents to non-Catholics: apparent denial of divine grace working in the lives of

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non-Catholics, apparent defense of indefensible past corruptions, and apparent "exclusiveness" in its conception of the One Church—all of which he says involve misconceptions.

Protestants will also read with interest his account of the gradual change in the Vatican's attitude toward the Ecumenical Movement, and his emphasis on the importance of the World Council's Toronto pronouncement that churches such as the Eastern Orthodox, which "deny to other Christian bodies the title of Church," may still be full members of the Ecumenical Movement.

Not least but last, there are several valuable appendices in which the author shows that the Roman Church's exclusive claims do not imply "that all non-Catholics are damned, or . . . that the only channel of divine assistance is the Roman Catholic Church," and even admits the possibility that non-Catholics are "members" of the true Church in an important sense.

Altogether, the book is a breath of fresh air in an area where the atmosphere is murky and electric with hostility.

The Biblical Message

PROPHETIC REALISM AND THE GOSPEL: A Preface to Biblical Theology, *by John Wick Bowman. Westminster Press, 288 pp., $4.75*

By JULIAN PRICE LOVE

In this pentrating study John Wick Bowman follows up his other books on the prophetic nature of the biblical message by developing both a preface and method for biblical theology. He sets over against "humanistic optimism" and "apocalyptic pessimism" what he calls "prophetic realism"—the "dialogue of revelation" between God and his apostles and prophets.

The author takes four New Testament phrases in which the word "gospel" occurs and develops them as representative of the complete message of the Bible. He finds that the "Gospel of Christ" centers in the Incarnation, the Atonement, and the Resurrection.

The "Gospel of God" is to be seen, not in nature but in history where God is displayed at work on the level of man's living.

The "Gospel of the Kingdom" portrays God as sovereign, Christ as revealer, and man as the one who establishes the kingdom of God on earth.

The "Gospel of our salvation" deals with the life of forgiven men, with the community in which the fulness of salvation is wrought out, and with the theme of "last things."

The author treats these four phrases primarily in the Pauline, the Synoptic, and the Stephen-Hebrews traditions which he believes to be the three fundamental strands of the Gospel message.

The work has the outstanding merit of drawing on the best of scholarship and being original at the same time. It stresses the discussion method in revelation, and develops the Gospel as the culmination of the entire process of prophetic listening and response. It binds the two testaments together without artificial straining.

The style is lucid and the thought carefully worked out. Chapter summaries and simple charts add to a ready understanding.

Worthy of special mention are many particular achievements of the work. The author's treatment of creation as centering in God, not in the material of which man is made; his defining vividly the place of Christ as herald and very being of the Gospel; his insistence that God's transcendence is to be seen in his moral nature, never in any idea of aloofness; his assertion that Christ actually reveals God and does not hide him (an emphasis much needed by the popular theology of today); his assurance that God imparts to events in history the same stamp of finality which pertains to events in eternity; his boldness in asserting that the righteousness of God receives much more emphasis in both testaments than his holiness; his refreshing substitution of the phrase "corporate sin" for the misunderstood "original sin"; his stress on the ethical rather than the metaphysical—these and many more serve to render this fresh study of the New Testament a definitive guide for all future students.

The very strength of the book produces its only weakness. The all-out insistence on one principle by which the entire Bible is interpreted—"prophetic realism"—tends to trick the author into passing over some elements of the scriptural message that do not seem to fit well into his pattern of thought.

There is very little attention to the profound Johannine thought. Apocalyptic portions of biblical books are almost completely discredited. God's revelation in nature is virtually denied in favor of his activity on the plane of history. But these omissions and overemphases, if such they be, cannot spoil the splendid unity with which Bowman has presented his theme nor dull the skillful clarity with which he lures the reader on.

This is one of the best of current books for binding together the laboratory of the scholar and the parish of the pastor.

Serving the Inner C

THE CHURCH SERVE CHANGING CITY, *by Ross ' derson. Harper & Brothers, $3.50*

By J. EDWARD CAROTHERS

More than half of the people United States live in urban having ten sand pers more. Here book whic sents eigh studies of c thriving in t now so well as the "inne

SANDERSON

The introc carefully de the purpose a range of th ume. Many r will do well, after reading the int tion, to read the last two chapte fore the main contents. Especiall book of this type do we need to where the author finds his port we sail with him.

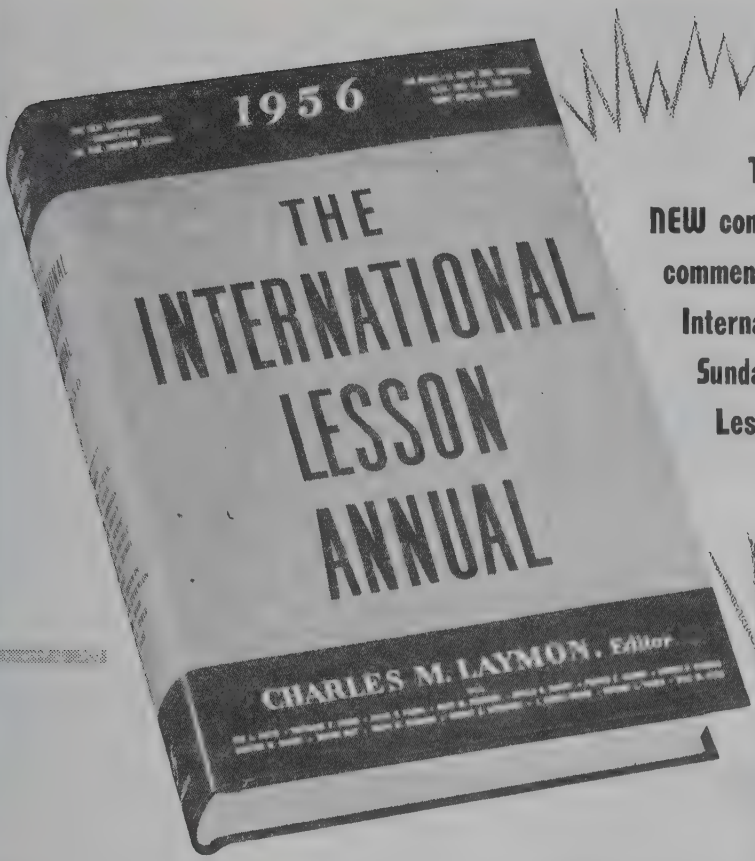
This is a book of hope which its substance from things whic author has seen with his own ey investigated with his own critical ties. He has seen churches in tenement areas, and heavily pop sections serve individuals with th ing Christ in the church.

We may as well face the fac Protestantism knows how to ser rural and suburban areas fairly Our theological schools have t our ministers for this type of se We have not done so well for th Few ministers who serve churc the city have had opportunity to their task in theological school o where else. It may be time for a emphasis in this regard.

Ross W. Sanderson produced book for the Department of the Church of the National Coun Churches. He knows his field, a has produced a strangely rich bo is full of sermons, Christian in program suggestions, and advi pastors of churches both inside outside the city.

The eight case studies deal w fairly well-defined type of "inner situation, but this does not lim range of its value. The experience mulated by these churches spea wisdom to those of us who wo churches in downtown areas not the "inner city" type.

I wish we could have a comp book dealing with the churches l



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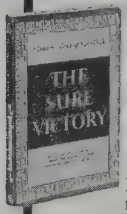

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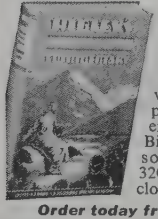

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in downtown areas which serve both the immediate vicinity and also the whole radius of the city at large. A little over a year ago we visited churches of that type in seventeen states in an effort to discover whether any city has a strategy for making our churches effective as a co-operating unit.

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Basis for Tensions

THE BENT WORLD (A Christian Examination of East-West Tensions), *by J. V. Langmead Casserley. Oxford University Press, 286 pp., $4.00*

By MERRILL E. GADDIS

From a transplanted Englishman who, through conversion and training, rose from an anti-Christian background to active ministry in the Church of England and later to a career of teaching, lecturing, and writing along theological lines, comes this stimulating, interpretative volume.

CASSERLEY

J. V. Langmead Casserley is quite objective in analyzing the appeals as well as the inherent dangers in both Russian communism and Western civilization, which he believes to have some features in common. If there is anything he is gunning for, it is "secularity," a trend or emphasis not too well defined, which he conceives as characterizing the systems of both Russia and the West and as retarding the progress of true Christianity.

He sketches the history and forms of communism from the ethical or voluntary types to the current atheistic, political, totalitarian versions. He points out how essential it is that we really know what Russo-Marxism is and is not, if we are to attack it successfully, and that Western civilization itself must be purged of similar secular attributes and infused with Christian ideals if it is to survive.

The author outlines the mai of Marxism, its fundamental m ism, and its presuppositions th not been validated by history. scribes the situation out of whi sian communism came forth, an that the Marxian prophecy of a less society," a "proletarian d ship," and a "withering state been contra-demonstrated in th rent experiment.

He shows that present-day c nistic activity in noncommunist in the nature of a conspiracy, usually masquerading as a p party. Its main area of interest post-Stalin epoch is shifting to t and apparently away from any diate plan for war with the West

Casserley explains Marxism's tiveness to various groups in our such as the workers, the young, tellectuals, certain Christians, a Orientals. "Before everything el says, "it is a substitute for Christi and he thinks that only a "dow dogmatic and institutional Chris . . . a revealed and proclaimed not an idealistic aspiration" w equal to offset this system.

Casserley thinks the dem movement has lost its crusading and its touch with human nee basic Christian ideals. To him tianity is an absolute and not a dy growing thing, while democra simply "a method of group behav In my opinion he fails to appreci evolutionary character of both, a impossibility of compartment them in human life.

To him the kingdom of God is patriarchal family and not a demo He takes the doctrine of "origina very literally and categorically ours a "fallen world."

He believes the Western peopl too much concerned with "mate technical efficiency," neglecting high potential in religion, art, an losophy. In the former the Russia demonstrating great proficiency, is such an emphasis that leads t lence and war.

We need our preachers and artists and philosophers to give u ance. Similarly, our concentrati industry and trade and upon eco dogmas has made us bedfellows Russo-Marxians.

The author shows the relative acter of capitalism and socialism portrays how Britain has prog from an "either or" to a "both status. One of the most valuable of the book is the discussion of and when "free enterprise" work and where and when socialism (o tionalization) works best.

chapter gets around to the
t aversion, the "secularity"
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t of reliance upon the Chris-
ophy, we find much that is
and challenging in this
Here he makes an historical
comparing the "middle-class
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which affected our schools,
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He believes that downright
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come. His objective view of
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is apparently intended to
asier for the reader to adjust
the "co-existence" pattern so
cussed in our present world.
ristian pastor will find much
allenging in this volume, and
over much valuable back-
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udy, focused on current inter-
crises, seeks to show the rele-
pacifism as an alternative to
and violence. It is an attempt
n the ancient truth that love
and overcomes, but hatred de-

nted with communist expan-
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armaments only to discover
fewer friends for the Western
Why? Committed to violence,
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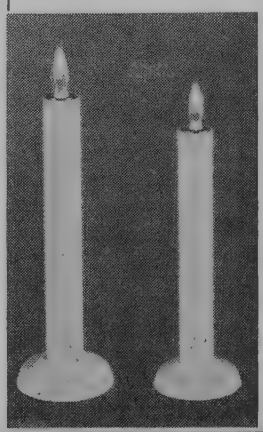

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Letter From a Leper Couple

"DEAR FRIENDS:

"This is the first time that we communicate with you. We can assure you that it is the great suffering of our lives that is forcing us to write this letter. It has been a few years since we became ill with this horrible disease of leprosy and we have been on this rocky isolated island of Spinaloga, the leper colony on the island of Crete. Leprosy, unfortunately, attacked the limbs of our bodies and especially our eyes. We need to undergo surgery, but we do not have the necessary money. We want to buy some instruments so that we may be able to walk and to move around a little bit, but we cannot do that either. For two solid years now we have been lying in bed without being able to move. On top of all these great trials of our illness, misfortune struck another hard blow at us, and that is that our little home in the town of Volos where our eight children used to live has been completely destroyed by the recent earthquakes. We lost everything we had, and so now our eight children are in the streets exposed to the elements of nature. Poverty and suffering are their constant companions, and we, their parents, are unable to offer them anything or even to see them because we are in this far-away leper colony. This is why we ask you to help us as much as you can so that we may be able to rescue our children from certain death. Whatever you do for us the Lord will give it back to you a thousandfold.

"My dear brothers and sisters, the cross that we bear is very heavy indeed. I am without any feet and almost without eyes and now the home of our children has been destroyed. Life has become unbearable. This leper colony is certainly indebted for what you have done for it and may God bless you. Won't you do something now for us and our children? My wife and I close this letter expecting a favorable reply from you. Please help us before it is too late."

LEPER JOHN SFINDOURAKIS

Note: Nothing need be said concerning the above pathetic appeal. The Lord Jesus had a special interest in the lepers. Won't you do the same? Please send your contributions for these lepers and others like them to: American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. PS, P. O. Box 423, New York 36, N. Y. Our Canadian friends are invited to write to: 90 Duplex Ave., Toronto 7, Ontario.

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If you wish to see with your eyes the leper colony of Spinaloga and other aspects of the Lord's work in Greece, write for a booking of the 30 minute 16 mm sound color film, "Man of Macedonia." It is sent out on a free-will offering basis.

and we in turn continue the spiral upward. Who stops and when?

Tens of billions we have for military requirements, but only tens of millions for economic assistance. Anti-communist hysteria has led to increased insecurity at home as well as debased moral standards. Genuine leadership might have given greater economic assistance to undeveloped countries; renounced colonialism, and achieved universal disarmament. Is the totalitarian system being aped in America?

Though the U.S. fears Soviet expansion, historian Arnold J. Toynbee has reminded us of the "expansion of the West." The lust for power, denial of human dignity and the use of violence is not confined to any one nation or group. If those who take the sword (or H-bomb) shall perish by the sword (or H-bomb), then we must renounce war and find methods other than violence to resolve international conflicts. Is not the power of love greater than the power of hydrogen?

Nonviolence would change the attitude of the opponent, not force his submission. Men have been accepting this method as noted in the treatment of prisoners and the mentally ill. Social sciences now support the creative nature of love and the sacredness of human personality.

William Penn among the Indians, Mahatma Gandhi in India, and the campaign against unjust racial laws of the South Africa government demonstrated the worth of creative nonviolence.

A national nonviolence policy would restore hope and faith in the democratic process; lend support to great social revolutions; share skills and resources with God's human family through the United Nations; encourage enforceable universal disarmament, and eliminate the necessity of huge military establishments.

This reviewer believes the committee has done an admirable piece of work. These are tested truths which work among the great masses of people, who now demand our attention. Pastors would do well to read this book and then reread Matthew 5-7.

I must add one note of constructive criticism. Too little was said of the need for political structure in the world community shrunken in size by the contribution of science to communication and transportation. More emphasis should have been given to the need for a United Nations with powers to govern in a world where commercial jet planes will fly 500 miles per hour—across the U.S. in less than five hours or across the earth in 19!

Our political institutions must keep abreast of our world united te cally. In that framework the r nonviolence will have greater nity to develop and operate. P be subjected to truth as r equality before the internatio

Relevant Preachin

PREACHING IN A SCIENTIF *by A. C. Craig. Charles S Sons, 119 pp., $2.50*

By JACK ANDERSON

The occasion that prompts t ing of a book, the group to w author directs his thoughts, purpose he has in mind, outline and limit the final product. *Prea a Scientific Age* was given as of lectures to young ministers them relate some of the traditio cepts of the Christian Church world of today.

The opening chapter exami dilemma of the preacher as he average congregation Sunda Sunday. It discusses the diffic of preaching to people with littl theological foundations and onl tered and uncertain informatio the Bible. The four remaining c consider biblical criticism, mirac Resurrection, and "Last Things.

The author accepts the posit the second chapter, that in the critical" period of Bible study, w not only conserve and consolid gains obtained, but distribute more widely through the church

It is not enough for the peac take a scientific attitude in his study. He must translate the Bibl stained glass into flesh and blo help the man in the pew bridge that threatens to cut off the churc modern culture.

In spite of the wide differe opinion with which ministers ap preaching on miracles and with the people in the pew listen, the preacher cannot remain sile should not confuse his people o them in doubt about his positio

Three general aims are sugge guide the treatment of the stories: a portrayal of the re meaning of the miracles; a rea basis of what is believed, and an nation of those things that need accepted.

The author faces the probl preaching on the Resurrectio scientific age. He states the e right and left wing views and s the problems they present. He gizes for being so apologetica urges preaching on the Resurrect

ister, but to counter sin and
d death whenever they are
human heart.
ous difficulty of uniting this
the next is resolved by say-
ature of the Church on earth
symbolized by a circle cen-
single focus: a truer sym-
am is an ellipse centered on
the secular and the eternal,
ne and the mystical—which
e centers of separate circles,
leterminants of the Church's
d task."
hor seems too generous with
ions, especially in a book so
uncritical. Besides, his own
e language is brillant and at
tillating. There are choice al-
gures of speech, and parables
one almost breathless.
book has the disadvantage of
npared with the great books
st. This is not a pretentious
n. It does not presume to
broad field of preaching or
works of the masters. But it is
l little book.
give inspiration as well as in-
to both those entering the
and those who are already at

ng a Church Go

LEADERS FOR YOUR
CH, *by Weldon Crossland.*
lon Press, 128 pp., $2.00

ALD SIMMS, JR.

administration, to many pas-
ne of the distasteful aspects of
stry. Most of us had rather
tudy, counsel, or be about our
pastoral visitation, than to be
unduly involved in
the intricacies of
making a church
"go."

In spite of this,
however, the ef-
ficiency of a church
and therefore its
influence for the
Gospel within itself
and within a com-
munity hinges di-
rectly on the proper
administration of its
This point is both implicit and
in Weldon Crossland's new

LAND

nd has wide experience in this
is a prolific writer in its vari-
s. Some of his other books are:
ed Program for the Church
ow to Increase Church Mem-
nd Attendance; How to Build

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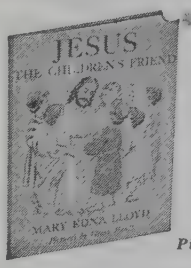

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Up Your Church School, and *How to Increase Church Income* (Abingdon Press, $2.00 each).

I have not read any of his other books but perhaps could say that this one is the "crowning glory" of them all since it is true that around good leadership hinges the total success of any church program.

Chapter Two, "How to Find the Best Leaders," is subdivided as follows: (1) Name qualities of a leader; (2) Enumerate duties of the committee on nominations; (3) Discover members' abilities; (4) Make a job analysis and personnel analysis; (5) Keep a leadership-talent file.

It also contains a copy of a suggestive "interest-talent folder" published by the General Board of Lay Activities, titled "My Service Covenant for Christ and His Church." The book would be worth its small price if it did nothing more than call to our attention the proper use of this excellent folder.

All of us, mindful of how much the few do, and how little the many do, would do well to study carefully his chapter, "How to Spread the Leadership Load More Wisely." A busy pastor deeply involved in petty details of church leadership problems could do worse than spend a few hours in the study of Crossland's book. Much of it is a mirror which will show us our own failures in this area.

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Frank S. Mead, Editor

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Modern Persecution Of Spanish Protestants

THE OPPRESSION OF PROTESTANTS IN SPAIN, *by Jacques Delpech. Beacon Press, 114 pp., $2.00*

By JOHN HOON

This book is significant because it touches one of the world's most pressing problems: human relations. Well-written and well-documented, the book reveals an author who has had personal contact with Spanish Protestants for over thirty years. Jacques Delpech is a distinguished French Huguenot minister.

The author gives a clear picture of the Protestant situation in Spain. He discusses the nature of the threat leveled at a minority group both by Roman Catholics and government officials.

DELPECH

The book may be biased. Its one weakness is that there is no indication that Protestants ever do anything wrong in Spain. The Protestant side of the picture has never been clearly told, however, and the viciousness of their treatment must be disclosed to the world.

Outside the land of Spain even Roman Catholics see Protestants in Spain "not as a threat but as a fact" which very few in that country are willing to accept. This difference in the point of view constitutes the burden of this little book.

Protestantism in Spain is not new. There are "deep native roots" reaching back for centuries into the life of the Spanish people.

Roman Catholic and government leaders would like to leave the impression that "Protestants are 'bad' Spaniards who disrupt the unity of the nation" . . . and . . . "receive support from foreign organizations with political aims. It is even implied that the Protestants are all extreme leftists and can easily be suspected of communism." This, of course, is familiar Roman Catholic propaganda.

Non-Catholics in Spain include Moslems, Jews, Protestants, and "disaffected" Roman Catholics. are given "special recognition" eral Franco, "who needs their

There are not many Jews For the most part Jews "are turbed in the practice of their

Protestants number an 20,000 even though "the govern tempts to minimize their impor saying that half of their nun foreigners. The "disaffected" Catholics are persons who ha baptized, confirmed, or marrie church, but do not practice the Catholic faith.

The attitude toward Protes Spain is a mixture of antagoni and toleration. Antagonism p nates.

While the Constitution of 1 vides that "no one shall be d on Spanish Territory for his beliefs or forms of worship they do not conflict with C morality," later legal interpreta 1945 (the Fuero de los Espa the Concordat of 1953 between t ican and the Spanish Governm the lines of more stringent tr of Protestants at the hands of and government leaders. Pries take on a policing function.

The controls of individual Pro in their practice of baptism, membership, marriage, burial dead, worship, prayer meetings, tion, social work, religious publi employment, sports, and recreat almost unbelievable.

Roman Catholic unity (such a appears to be more important i than Christian unity or even unity. Until Christians can see t unity of a common faith in Chris true "catholic" (universal) id will not be able to dissolve the conflicts and divisions.

The treatment of Protestants scribed in Chapters 5 and 6 wi your heart ache. Instances of ance and disregard for basic rights are astounding.

We must not forget that Roma olics are trained to believe wh do. Any condemnation must, th be made in the light of our kn of human rights and of the ig of the condemned.

It is refreshing to note that a large segment of Roman opinion outside Spain not con in the treatment of Protestants man Catholics in that country among Roman Catholics there versity of thinking and actio regard to basic theological an ological tenets of the church.

Many Roman Catholics do n to realize that diversity of de

ng Protestants presents no problem for Christian unity sity of styles presents to the custom of wearing clothes. ulties lie in the spiritual co- of various kinds of Protes- as in various kinds of Roman There is far more diversity on underneath the apparent the Roman Catholic Church church is willing to admit. esence of a large number of l Roman Catholics in Spain e slogan, "Spain is a Catholic to become something of a . Unity by coercion is not

ook should be read especially men—clergymen of all faiths minations. Human relations is siness. It will call for some thinking and deep heart-

e Young Churches

IAN GIVING, *by V. S. Aza- 6 pp.;* MARK'S WITNESS TO CHRIST, *by Eduard Lohse,* THE CHRISTIANS' GOD, *by n Neill, 90 pp.;* CHRISTIAN- ND SCIENCE, *by Charles E. 96 pp.; Association Press, ach*

AR N. JACKSON

years ago in co-operation ssociation Press, the Hazen ion produced a series of small religion by a number of well- writers that had a wide in- nd a stimulating effect. Asso- Press seems ready to repeat ture, this time in co-operation he International Missionary

at the "younger churches" and into action well-qualified en for the Church, this new World Christian Books") of a more small books has been with the release of four books, Jesus, Science, and Steward-

V. S. Azariah's book on stew- has already become a classic. the flavor of Indian Chris- o the discussion of property, hip, and Christian obligation. e point of view of an essentially rialistic culture, it examines otural teaching and the words

sult is as revealing to the pro- of social reform as to the edi- *Christian Economics.* This book rove to be especially helpful to

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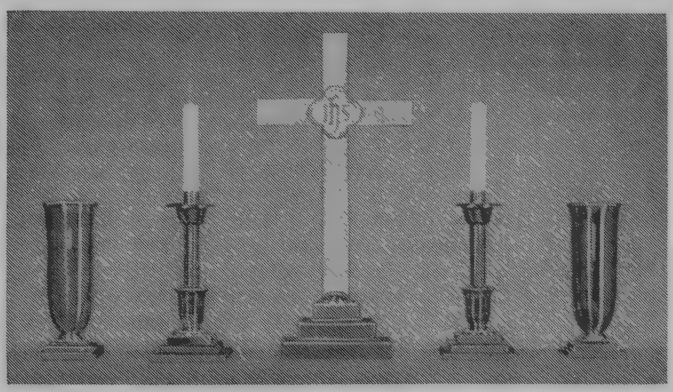

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Electrified. Shpg. wt., 11 lbs., 12 ozs.
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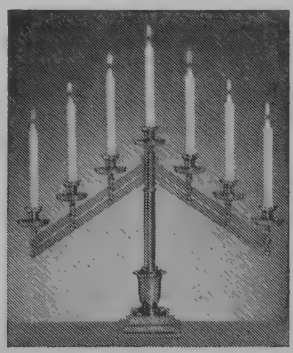

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our culture, where secular values have permeated religious practices.

Eduard Lohse, a young German New Testament scholar, combines scholarship and witness to make this more than a book about the Gospel of Mark. More than an academic exercise, the book is also a spiritual experience. While it is perhaps best taken slowly it is an effort to make the life and teaching of Jesus come to light in a way that will have meaning for the person who would walk again with Jesus.

Competent in scholarship, effectively relating Jesus with history and the Old Testament tradition, the author speaks to both the layman and the more serious reader.

Stephen Neill deals with the problem of the Christian concept of God. He would know God as an experience as well as a logical conclusion. He emphasizes the matter of relationship between souls athirst for God, and the seeking, searching nature of God. The chapter entitled "God is Love" is a sound treatment of a sometimes nebulous subject.

Charles E. Raven is both a scientist of distinction and a clergyman of vast experience and competence. He is critical of thinking that lacks objectivity in both fields.

He is aware that there were times when science was defending a truth that religious minds defied. He is equally sure that areas of important experience have been ignored by those who limited their approach to the methods of the laboratory.

In dealing with the collapse of the materialistic concept of the universe, it is unfortunate that he did not go on to deal with the effect on political materialism.

If the rest of the series match these four books in quality and usefulness, they will be important for the library of well-informed Christians.

A Jewish Viewpoint

THE MESSIANIC IDEA IN ISRAEL, *by Joseph Klausner* (trans. from the Hebrew of the 3rd edition by William F. Stinespring). *Macmillan Co., 543 pp., $7.50*

By JOHN BRIGHT

Readers who are familiar with his two previous translated works [*Jesus of Nazareth* (Macmillan Co., $5 00) and *From Jesus to Paul* (Macmillan Co., o.p.)] need no introduction to the author, distinguished professor emeritus in the Hebrew University, Jerusalem. The present work, with the two just mentioned, is intended to complete a triology.

It is composed of three p dealing with the Messianic id Old Testament period, one same idea in the Apocry Pseudepigrapha, and the last development in the period of naim (up to the completion Mishnah, circa A.D. 200). T parts were written separately period of years, but completel and brought together in the sec tion of 1927; the third Hebrew was completed in 1949.

It is impossible to do justi massive a book in such brief Indeed, it is impossible even t its argument. Suffice it to say origins of the Messianic idea a in the Exodus theology, thou foundly shaped by the figure o Its development continued thr whole of the biblical and post periods; but it was not a strai evolution, but rather a zigzag.

If Joseph Klausner's treatme theme is original—even contro that is perhaps a positive meri ought not to accept all of his sions uncritically, should one s the conclusions of any scholar? in any event, given us a stu merits the attention of all who terested in the theology of th and of post-biblical Judaism.

The translator, one feels, h his work well; the book, for all is heavy with scholarship, read

The book, even after two re betrays the separate origin of i For example, while Part III is ganized and clear, Part II is di and likely to leave the reader c Furthermore, though recently the book is really an old one notice is given to the course of s discussion since 1927.

The discovery of the Dead Sea makes major revision of Part II sity already. The third Hebrew of 1949 (of which the present a translation) came too soon to full impact of this new material, it has two or three references.

It should be noted that Klaus fines "Messianic" very broadly clude the whole of Israel's redemption on this earth. On t hand, eschatology is defined ve rowly, being confined to those that relate to the world and life One may question if both of the do not require a more precise de

Where the rise of Christianity cerned, Klausner's views are es those of his two previous works grateful for the clear stateme Jewish point of view that is here, but is forced to disagree mentally at many points.

Reviewers

JACK ANDERSON, pastor of the White Temple Methodist Church, Miami, Fla.

JOHN BRIGHT, Cyrus H. McCormick professor of Hebrew and the Interpretation of the Old Testament, Union Theological Seminary, Richmond, Va., and author of *The Kingdom of God* (Abingdon Press, 1953)

J. EDWARD CAROTHERS, pastor of First Methodist Church, Schenectady, N. Y.

M. EVERETT DORR, pastor of Trinity Methodist Church, Des Moines, Iowa

MERRILL E. GADDIS, professor of History, Central College, Fayette, Mo.

TED HIGHTOWER, pastor of St. Paul Methodist Church, Louisville, Ky.

JOHN HOON, pastor of Washington Avenue Methodist Church, Kansas City, Mo.

WILLIAM HORDERN, professor of Philosophy and Religion, Swarthmore College, Swarthmore, Pa., and author of *A Layman's Guide to Protestant Theology* (Macmillan Co., 1955)

WALTER MARSHALL HORTON, professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio, and author of *Christian Theology: An Ecumenical Approach* (Harper & Brothers, 1955)

EDGAR N. JACKSON, pastor of The Mamaroneck Methodist Church, Mamaroneck, N. Y., and author of *This is My Faith* (Abingdon Press, 1950)

JULIAN PRICE LOVE, professor of Biblical Theology, Louisville Presbyterian Seminary, Louisville, Ky., and author of *The Gospel and the Gospels* (Abingdon Press, 1953)

WALTER G. MUELDER, dean and professor of Ethics, Boston University School of Theology, Boston, Mass., and author of *Religion and Economic Responsibility* (Charles Scribner's Sons, 1953)

PAUL S. SANDERS, instructor in Religion, Amherst College, Amherst, Mass.

DONALD SIMMS, JR., pastor of Anthony Methodist Church, Anthony, New Mexico-Texas

ERNEST TRICE THOMPSON, professor of Church History, Union Theological Seminary, Richmond, Va., and author of *The Gospel According to Mark and Its Meaning for Today* (John Knox Press, 1954)

)KS efly Noted

AN FAITH TO-DAY, ***by n Neill. Penguin Books, 272 cents (paper-bound)***

)lisher has done Christianity in producing this low-priced an apology for Christian very able Christian who is ne time a good writer. Such n be recommended to persons e church. The author's thesis ne faith of Jesus Christ is a reasonable men."

D HIS TRAGIC LIFE, ***by Vatai. Philosophical Li- 210 pp., $3.75***

sophical appraisal of Dostoev- novelist. It is hoped that such isal will lead some into the)f a great Christian mind.

t T. WASHINGTON AND NEGRO'S PLACE IN AMER- LIFE ("Library of Ameri- iography" series), ***by Sam- Spencer, Jr. Little, Brown , 212 pp., $3.00***

a timely and readable account ork of Booker T. Washington the lot of the Negro during e most critical periods in the ory of emancipation of a mi- ce in this country.

'N, MOSES, ***by Ralph A. Fel- Department of the Rural h, Drew Theological Semi- 95 pp.; 40 cents each, 3 $1.00***

enty-one pastors whose work ed here were chosen from eventy-six who were consid- standing by a group of rural nstructors in Negro colleges logical seminaries. The pur- presenting these stories of ne successful pastors is to pro- cture of the things that make ss. A concluding chapter in et highlights the common fac- uccess in the work of these gro pastors. Published in 1952, et takes on new timeliness in he current efforts toward de- on.

OOK OF PARLIAMENTARY EDURE, ***by Henry A. David- Ronald Press Co., 292 pp.,***

ndbook was devised when the und standard codes of parlia- mentary procedure unsatisfactory for small and less formal organizations. He is Parliamentarian of the American Psychiatric Association. This book of procedure may prove helpful to pastors in conducting meetings of small organizations within the church or professional groups outside the church. Davidson makes the point that it is the organization itself which is sovereign and not parliamentary procedure.

FOOLS FOR CHRIST, ***by Jaroslav Pelikan. Muhlenberg Press, 172 pp., $3.00***

Essays on six thinkers, each of whom has pointed up in one way or another the relationship between Christianity and the problem of value. They are concerned with the absolutes, such as truth, good, and beauty. Individuals treated are Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche, and Bach.

THEY SEEK A COUNTRY, ***edited by Gaius Jackson Slosser. Macmillan Co., 330 pp., $4.75***

Of interest to Methodists in this time of ecumenical awareness will be this solid book on a sister denominational heritage. A highly competent group of scholars have contributed to this work, under the editorship of an able church historian.

BETTER CHURCH BULLETINS, ***by Stella O. Barnett. Fleming H. Revell Co., 128 pp.; $2.00 cloth edition; $1.00 paper edition***

A book of ideas for those responsible for getting the church bulletin prepared week after week. The book also covers "Hints and Helps for the Bulletin Board."

THE SOCIAL AND POLITICAL PHILOSOPHY OF JACQUES MARITAIN, ***edited by Joseph W. Evans and Leo R. Ward. Charles Scribner's Sons, 348 pp., $5.00***

A valuable summary of the social and political philosophy of one of the world's greatest contemporary Catholic thinkers. This is accomplished through an arrangement of readings from Maritain selected by the editors.

CONSCIENCE IN THE NEW TESTAMENT (Studies in Biblical Theology, Vol. 15), ***by C. A. Pierce. Alec R. Allenson, 151 pp., $1.50 (paper)***

One of a series of technical studies "designed to provide clergy and laymen with the best work in biblical scholarship both in this country and abroad." The advisory editors are a group of British and American scholars. This booklet provides a study of *Syneidesis* in the New Testament, with particular reference to the writings of Paul.

AUGUSTINE: LATER WORKS, ***edited by John Burnaby. Westminster Press, 359 pp., $5.00***

This is the second volume of Augustine's works, and one in the series "The Library of Christian Classics."

SOUTH OF THE HIMALAYAS: ONE HUNDRED YEARS OF METHODISM IN INDIA AND PAKISTAN, ***by James K. Mathews. Board of Missions of The Methodist Church, 155 pp., 50 cents***

Here is a brief account of what The Methodist Church has been doing in Southern Asia for a hundred years and the fruits of that work. The author, now executive secretary of the Division of World Missions for The Methodist Church, approaches his task as one with insight into the meaning of the New India, rather than as one who simply sees India as a bundle of problems. The Introduction is by E. Stanley Jones.

MOMENT BY MOMENT, ***by Margaret T. Applegarth. Harper & Brothers, 236 pp., $2.75***

There are thirty-four story meditations here by the author of *Right Here, Right Now* (Harper & Brothers, $2 75), and *Men as Trees Walking* (Harper & Brothers, $3.00). She is apt at turning a phrase that will provide a mental picture. Her stimulating meditations could be suggestive for some good sermons.

THE GOOD NEWS: Illustrated New Testament, ***American Bible Society, 256 pp., $2.00***

This is an edition of the New Testament, partly in the King James Translation and partly in the Revised Standard Version, in modern format with over five hundred illustrations and maps. Such attempts to make the Bible more readable in this generation are to be commended. The photographs and illustrations are both interesting and helpful. A fault of the volume, however, as far as reference and study are concerned, is that the illustrations are not always related to the text of the pages on which they appear.

PORTRAIT OF CALVIN, ***by T. H. L. Parker. Westminster Press, 124 pp., $2.00***

An interpretation of Calvin which attempts to show the essential harmony of the personality of the reformer, in contrast to some of the stereotyped notions that have developed concerning him.

Your Right to Say It

(*Continued from page 1*)

More Than Hasty

EDITOR: Thanks so much for the editorial, "A Sickness in the Church." It is another of those immortal documents sounding most clearly the call for freedom of speech and thought. You are dead right. We must never allow ourselves to censor or be censored. We must be ready to hear *any* sane man and weigh his thinking as far as we are able. Our church has been more than hasty—it has deliberately succumbed to propaganda from misinformed and/or incompetent "judges."

Though we should never seek an argument for argument's sake, we should never fear one. And if we are sure of our faith we need not fear that it will fail before the onslaught of so-called "heretics."

STAFFORD DEES
Salem Methodist Church
Milan, Tenn.

Sends Us to Our Knees

EDITOR: . . . This is the kind of editorial that sends us to our knees in prayer for a period of introspection. As Methodists we rejoice in our tradition and heritage, with its opportunity for elasticity in thought, as against totalitarian dogmatism and thought control—so evident in some religious circles. . . .

JOHN THOMPSON
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Would Modify Ritual

EDITOR: The article, "Administering the Sacraments," by Harrison Davis in the September, 1955, issue draws from me a hearty "Amen!"

He refers to ten years in the pastorate being needed for a full appreciation of the significance of the sacraments. Now being in the last year of my first decade, I suppose I have arrived at the "vital sense of their Christian significance"—if I ever doubted that!

Unlike Mr. Davis, I have lived in various sections of the country, including his New England. I do not feel that here in the Midwest there is any slighting of the sacraments: there seem to be as many people out on a Sunday when Communion is served as on others. I agree with him that the same cannot be said for New England, where four years in a Methodist church in Rhode Island demonstrated time after time that the announcement of Communion meant a considerable drop in attendance.

I did not, however, get the impression that pastors tacked Communion on to a regular service as a sort of afterthought; my impression was rather that the regular ritual was used. . . .

The suggestion of Thomas Davis (letter to the editor in same issue) about adaptations of the communion ritual seem excellent to me, and I have practiced them; often not having any "sermon" at all (is one really necessary?). Thoughtful study of the physical setup of one's building, of the mechanics of the service, may make it possible to develop a number of ways of moving the service along to keep it within the traditional hour. The way the people come and go (in many of our small churches we do not have ushers to guide them), using a layman to pick up empty glasses, etc., may save time, move the service more smoothly.

A pamphlet, *Administering the Ritual* has been very helpful to me [out of print, Ed.] . . . It was a reprint (1946) from *Pastor and Church*, edited by William K. Anderson. . . .

HAROLD A. CLARK
the Methodist Church
Racine—Grand Meadow, Minn.

Here I Stand

EDITOR: [Concerning your statement in THE PASTOR, Sept., p. 12] I returned South with the intent of keeping silent on the race issue for at least my first year, until I had had a chance to see how people were thinking and feeling back home. I still consider this the correct method at the local church level. But I had reckoned without annual conference.

Conference met in Jackson, June 15-19, in the midst of a governor's race featured by speeches aiming at white votes. I had vaguely felt that discussion of segregation at conference would be cared for by men older and wiser than I, fully acquainted with the local situation, and that it would not be necessary or fitting for me to speak.

As the days wore on, it began to dawn on me that the conference apparently intended to just ignore the whole segregation problem entirely. We were apparently to sit through endless speeches on how successful we were religiously—more churches, more parsonages, more members, more money—but to ignore what is perhaps the sternest moral challenge the Southern churches have faced in their entire history!

This was made more unbearable for me by the fact that so many of the younger men I had been in school with were actually deeply disturbed by a segregated Methodism. Yet they seemed willing to let the newspapers depict us to the entire watching world as not disturbed at all, as having no Christian conscience on race!

We were apparently scheduled to vote unanimously, and without discussion, for keeping our Central (Negroes only) Jurisdiction. I felt that we could not let ourselves be presented to the world in a light so false to the true and complicated facts. Also, an annual conference is a dramatic public focussing of the highest thought and deepest conscience of Methodism. It seemed intolerable that such a gathering of Christian ministers and lay people should raise no single voice in defense of the outraged, the heartbroken, and the oppressed who make up roughly half the population of our state. I felt that someone *must* speak

Accordingly, on the final Saturday, I asked for a protest vote against lution calling for a continued Ne diction in Methodism. A long an argument followed. Four oth voted with me: one laywoman two ministers, and an Army cha tive of the South). Dr. Henry Bu tor of Church School Publicatio a resolution confessing our sens in the area of race. Eighty-four believe, voted for it; the rest, ag it failed to carry.

Prior to my speech I had been ly assigned a church. The lay del informed my district superinten he was convinced the church wou cept me, come to hear me preac me. The cabinet, to my best k then made a serious and determi to find me a church. That night formed me that not a church in ference would take me and aske wanted them to do.

I was dumbfounded. I had expe my stand would probably mean poor appointment; it had never oc me it might mean no appointme In any case, my conscience would permitted me to take any othe then the one I took. I asked to be l out appointment, was so designate bishop Sunday afternoon, and a later found an opening in the Hols ference and asked to be transferr

ROY C. DEL
Dandridge Methodist Circuit
Dandridge, Tenn.

What Things First?

EDITOR: After reading Thomas liams' article, "The Place of Be Giving," in the September, 1955, THE PASTOR, I feel I should make to his "first things first" thesis.

First, let him take a good loo record in the official minutes of t ference; at least my own will s active spiritual church is far a others in their benevolent giving. statistics will bear out the spiri membership of that church. A m ter slogan for any church would much for others as we need for ou This sets a goal for our people, an God wants his children to have a in life that requires high ideals t

How drab and dreary is a "self- life," how glorious and bright filled with love of God and fell Sharing is the spiritual life blood o and people. Let us be weary doing, for in due season we sh the harvest.

I am very much surprised in h ment—"promotional pleaders . . for more." Jesus gave his disciples swer for that question. Luke There is no limit on forgiveness- is there on giving. We should glo work of our missionary effort ar world and always remember that "little things" in life that count t . . .

WILBUR P. BLAC
Ebenezer Methodist Church
Charleroi, Pa.

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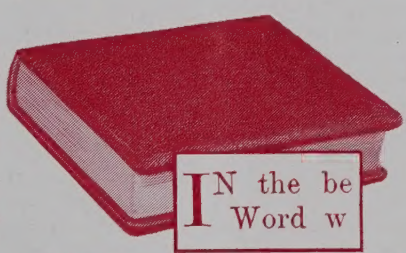

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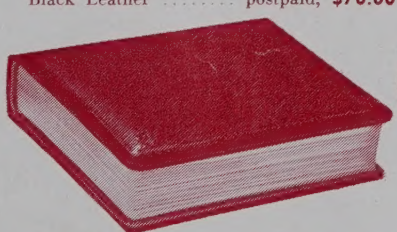

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The Greatest Suffering

When Christ decided to become the world's Saviour, there went as it were a sigh through all mankind, saying: "Why do you do this?" You make us all unhappy." For indeed to become a true Christian involves the greatest human suffering; for Christ the Absolute breaks down all the relativity in which we men live, in order to make us spiritual beings. But in order to become spiritual we have to go through crises which make us, humanly speaking, as unhappy as possible. It might be objected to this, "On the contrary, at Christ's birth, a song of *joy* was heard from the angels." To which it might be answered, "But it is angels who sing, not men." . . .

But all this is to take Christianity in vain. When we come to define the word "Saviour" more closely, the idea of God presents itself, and that idea Christ absolutely fulfills. In him we find it exemplified once more that for a man, humanly speaking, it is the greatest suffering to be a Christian. To be saved means just this.

—From *Meditations from Kierkegaard*, translated and edited by T. H. Croxall (Copyright, 1955, by W. L. Jenkins, Westminster Press).

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